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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

When Youth Gets Together

By JEROME K. JEROME

I BELIEVE that when Youth gets together it will fight. But it will fight cleaner and kinder than the old men have fought.

In the world's battles will be heard new voices. The voice of Chivalry, of Generosity. The voice of Honor and Truth.

I do not wish to flatter Youth with the idea that it possesses all the virtues and none of the vices of mankind. It holds the seeds of both.

But what I do see is this: that man, born a mixture of good and evil, tends under the stress and strain of life to lose his better instincts, to develop the evil that is in him in mere self-defense. He finds that worldly wisdom and God's wisdom are opposed to one another, and that in this Devil's world it is worldly wisdom that wins.

Of "the trailing clouds of glory" that we bring with us from our birthplace not much is left to us by the time we are forty. The mists and vapors of this sin-soaked world have suggested to us other garments. The poisonous shades of the prison-house close around us. The "vision splendid" dies away. The hope of the world grows faint.

But man shall not despair. With each new birth God sends into the world a glimpse of the glory that might be. It is for Youth to spread the light, before it has forgot.

Youth will make mistakes. But they will not be old mistakes. Better for the world the failures of enthusiasm than the successes of cynicism.

The old men's victories have been built upon the world's despair. The defeats of Youth will leave behind them Hope.

I care not how much Youth fights if I can think it fights for what it believes to be Right. Out of the contests of Sincerity, Truth will be born. It is the old men fighting for what they knew to be wrong that has placed Falsehood upon the world's throne.

Let Youth come into our dark Council Chambers before God's glory has departed from it. Let Youth help shape the world while the "vision splendid" is still before its eyes.

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

707 Muhlenberg Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

THE SUMMER CONFERENCE

Provides high-grade and interesting instruction in Bible, missions, young people's methods, the work of the church, the personal problems of young people, and social issues.

Gives contacts with leaders of experience who are thoroughly "human" and who have kept the spirit of youth.

Combines rich fun and fellowship with instruction and worship.

Helps young people to face their personal problems frankly and naturally.

Demonstrates methods which may be employed in the home church.

Constitutes a training school for the present and future leadership of the church.

Life Service Department

"Wist ye not that I must be about my Father's business?"

OBJECTIVES

When these lines and the eyes of the reader meet, July will have been largely spent and the Sixteenth Biennial Convention of the Luther League of America will be history; but at present we are looking forword and are doing some thinking and planning to help bring something practical and worth while to the attention of those who will be there. For two years we have been trying to help get the objects of the Luther League before our Church and especially before the young people. This convention will have for its motive the translation of the League's great objectives in such a manner that they may be carried back home and applied in a manner far more effective. While the League has done an effective work in the past we venture so bold a statement that it made its greatest forward move at York, Pa., in September, 1922, when it adopted a real purpose and goal in its threefold objective—Education, Missions and Life Service. Since then the Church has looked up and has realized that here was one of its greatest and most effective assets and one which could well be given more consideration. She has promised more nourishment for this her child which makes the skies of the future most bright, and will no doubt prove a most wise investment.

It is for us the young people of our Church to prove that we are worthy the greatest trust that can be given us and that the "Youth Problem" of our Church is to be "harnessed and put to work." If we understand our objectives and work to fulfill them the parent will never shed tears of bitter regret and misplaced trust.

It would be well at this time to get the November, 1922, issue of the REVIEW and read the opening address by the inspiring and consecrated President of Muhlenberg College, Dr. Haas. This would impress upon our thinking what we should take to Milwaukee, what we should carry away and what we should put into practice. The iilustration which Dr. Haas used in opening his address will serve well to show what we must not have, no object, no aim. While attending services in a certain church the Doctor observed the head usher as he ran up and down the isle of the church and later remarked to the pastor of the church, "You have a very active head of the ushers." To this the pastor replied, "He is more nervous than active, for he plans nothing and he acts on the hit-and-miss principle." Coming to another place he found everything quietly and properly done, the ushers knew just what seats were vacant, knew just where to place the people. They knew what they had to do and they knew how to do it. They had an aim and they understood the aim. The method of aim is the one which finds Objectives. And this is what we have been trying to say here. The Luther League has aim, it has definite objectives but they will not amount to a "picayune," if we Leaguers do not know what they are and use them when we do know them. The success of the Milwaukee Convention depends entirely upon whether or no the great *Objectives* have been brought home to the delegates and the delegates in turn bring them *home* to the churches and *apply* them there. Will you reader be one who will resolve to know these great *Objectives* and *help apply them?* Mr. President of the local, District and State League are we going to plan together, pray together and work together the coming year? August is the time to set plans for the winter. These plans should keep in mind the Life Service plans of the Luther League of America. We have worthy objectives, let's know them, then let's cooperate in carrying them out.

CHALLENGING LIFE THOUGHTS

While August is the vacation month for many it should not resolve itself into a "hibernation month." Some reserve energy for the next "lap" of the year should be accumulated. A little wise thinking and planning ahead will be found most helpful to efficiency and contentment. Below we

list some food which when thoroughly masticated and digested will go far toward mental and spiritual health. Think them through.

The religion we live is the only religion we have no matter how much we profess.

It costs to follow Jesus, but it costs more not to follow Him.

Selfishness with much can do little, but love with little can do much.

Much worse than a quitter is the man who is afraid to begin.

Love is the joy of service so deep that self is forgotten.

Prayer is the key of the day and the lock of the night.

There is no society so happy as the thinking that you are happy.

The Father of success is work and its Mother is love.

Knock the "t" out of can't and say "it can be done."

Dreams never come true unless you wake up and hustle.

Hold a tight rein over the three T's—Thought, Temper and Tongue, and you will have few regrets.

More fault-mending and less fault-finding is a pressing need of the world.

Look your difficulties in the face and they will begin to run.

Whatever God will have us do He will help us to do.

True wisdom is to know what is best worth knowing, and to do what is best worth doing.

Flowers and kind words mean more to the living than to the dead.

"Come with us" is the best way for parents to get their children to church.

He who does no more than he is paid for will never be paid for more than he does.

Christ says to you: Come, Pray, Hear, Go, Tell, Do.

The church needs you and you need the church.

Only consistent giving keeps the soul from shrinking.

The only salvation that holds out is the salvation that is worked out.

Your whole life will be better if you plan the end from the beginning.

It is a poor religion that is never strong except when its owner is sick.

The time when I am liable to be wholly wrong is when I know I am absolutely right.

Service is the rent we pay for the space we occupy on earth.

Value Received

Roger Babson has given us some striking values of the dollar. These may help us to be more thoughtful in our spending and aid us in a better understanding of a "wise stewardship."

$1 spent for lunch lasts 5 hours.
$1 spent for a necktie lasts 5 weeks.
$1 spent for a cap lasts 5 months.
$1 spent for an auto lasts 5 years.
$1 spent for a railroad lasts 5 decades.
$1 spent in God's service lasts for eternity.

—❧—

ATTENTION, AUTOMOBILISTS!

If you go to Japan, be on the lookout for rules for auto drivers. At police headquarters the following rules are posted for the benefit of the drivers who speak English:

No. 1. At the rise of the hand of policeman stop rapidly.

No. 2. Do not pass him or otherwise disrespect him.

No. 3. When a passenger of the foot hove in sight, tootle the horn; trumpet at him melodiously at first, but if he still obstacles your passage, tootle him with vigor and express by word of the mouth the warning, "Hi, Hi."

No. 4. Beware the wandering horse, that he shall not take fright as you pass him by. Do not explode an exhaust blow at him. Go soothingly by.

No. 5. Give big space to the festive dog that shall sport in the roadway.

No. 6. Avoid entanglement of dogs with the wheel spokes.

No. 7. Go soothingly on the grease, mud, and avert the skid demon.

No. 8. Press the brake of the foot as you roll around the corner to save collapse and tie-up.

—❧—

GETTING THEM STRAIGHT

His wife: "Who was this Joan of Arc that saved France?"

Mr. Nositall: "You got them characters mixed up. It was Noah of Ark. Jonah's the man that swallowed the whale."

—❧—

THE ACCOMMODATING CONDUCTOR

Elderly woman passenger: "Conductor, please stop the car; I've dropped my wig out of the window."

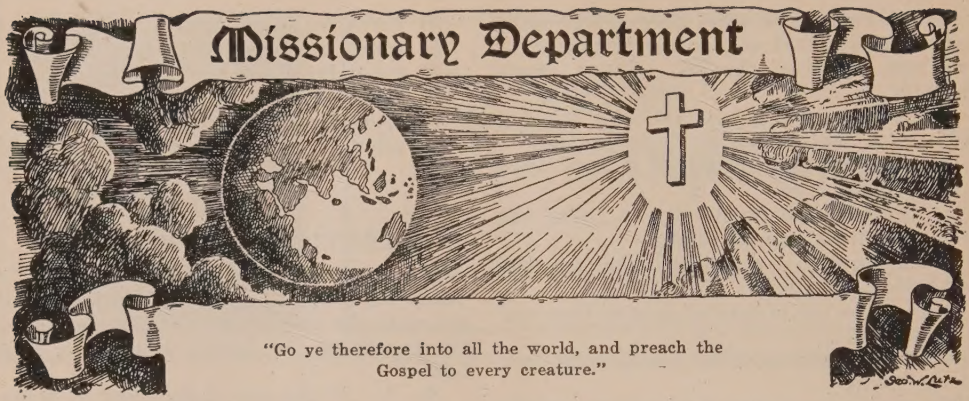
Conductor: "Never mind, madam, there's a switch just this side of the next crossing."

—❧—

A rookie was reading an article about the Kaiser which compared him with Nero. "Who was Nero, Bill?" he asked of a fellow rookie.

"Wasn't he a man that was always cold?"

"Naw," was the reply, "that was Zero, another guy altogether."—*Boston Transcript.*



"Go ye therefore into all the world, and preach the Gospel to every creature."

THE CHURCH IN SUMMER

(Adapted from the "Adult Student")

"Next Sunday's session of the Young People's Society will be the last until the Sunday before our public school opens in September." This quotation is taken from the June calendar of a rural-suburban church—the only one in a community of nearly twenty-five hundred souls. Around the church was an acre or more of ground. Across the street was a smiling lake. This was one of those fortunate churches, more common in town and country than in city, whose plant included land as well as building. But the Young People's Society was following the schedule of the public school and taking a summer's vacation.

No Time for Vacation

Part of the reason for the summer slump, which has spread almost like the boll weevil until now it includes village and town churches as well as those in the city, is that churches have failed to capitalize the advantages the summer gives them.

The Sunday Twilight Hour

A big possibility is to invite the families of the Church and neighborhood to take their picnic supper on the Church grounds. The family may have been out in the car during the afternoon. They have planned to return home shortly after supper, before it grows dark and before the roads become jammed with week-end traffic. Why not start back just a little earlier and join with others in eating that picnic supper on the church grounds? All sorts of variations can be tried there. Families can eat together; or they may be separated, once the habit is well established, and classes can eat by themselves. Once the meal is over, the twilight service hour can be used. It should be a service that would utilize song and fellowship, that would exalt God, in his world, and that would bring the audience, as night draws on apace, near to Him of whom the poet says, "Closer is He than breathing, and nearer than hands and feet."

The Christian Associations have learned how to use this hour of the day in their camps. The services in the gloaming, on Sundays in camp are among the most precious memories of many a boy and girl. There is no reason why the Churches should not take the same hour of the day and make it serve them and benefit their people.

The Community Church at Imperial, Cal., has attempted a slight variation of this plan. There the Sunday evenings in summer are devoted to mission study, taking the hour from six to seven. The school of missions run under the direction of the Church school, is divided into classes according to age. After the hour of study is over a light supper is served, then the entire school attends the evening worship. This plan has been in successful operation for a number of years.

Whether the supper feature is used or not, an added attraction is to have the Church school orchestra give a short concert out of doors. It can furnish the music for out-door singing. Some churches have used the orchestra inside the church for Snuday evening services during the summer. This is a useful bit of cooperation between the Church and its school.

The Playground

In many places the Church that has some land can do no better than offer it to the community for through-the-week play ground purposes. Municipal playgrounds exist in cities, but seldom are they found elsewhere. Even in cities they are frequently at such distances that the smaller children cannot reach them unless they live in the immediate vicinity. Such a playground does not require expensive equipment. A set or two of croquet, depending on the space available, a few sets of quoits, and a volley ball and net are ample. If possible, a sand pile or two for the little chil-

dren should be added. Such equipment needs little or no supervision. One small-town church conducted a playground with just such equipment and found that the young people's societies could furnish all the supervision necessary.

The attendance during July and August, based on counts taken during the middle of each morning, afternoon, and evening, was over eight thousand. The men asked permission to use the quoits and the volley ball equipment at night, and before the summer was over a volley ball league among the classes of the Church school was in full swing, and the sidewalks were lined each evening with people watching the games. The playground was an admitted boon to many busy mothers, who felt that the children were safe while there. If there is space for a tennis court or two, it will be found a valuable addition. One far-western Church supplies the community with an outdoor swimming pool in summer—a tremendous boon, but a service that, while it can be made self-supporting, requires more supervision.

The Daily Vacation Church School

The daily vacation Church school is now so well known and the technique for successfully managing such an enterprise has been so well worked out as not to require elaboration here. With such a school running in the morning, and a playground operating during the afternoon and evening, many a Church could win the heart of its neighborhood in a new way.

There is an impression that these vacation schools are possible only for city Churches. There is no reason why town and country Churches should not also have them, as an increasing number do. More than a fourth of the successful Churches studied by the Institute of Social and Religious Research were found to be conducting such schools. The curriculum varied little from that of city schools, save that there was more outdoor work and that the play periods had the advantage of a rural environment. Students home from school or college for the summer were used as the teachers in most cases, though occasionally teachers or married women with leisure were employed. The problems of finance were met much as they are in small cities. Two sources of revenue are: definite appropriations from the Church or Church school treasuries, and, more largely, offerings given by parents and pupils at the closing exercises of the school. It is interesting to note that the daily vacation Church schools studied in this survey recorded a higher average attendance during their four or six-week terms than did the Church schools at their regular sessions during the year. Most of the schools averaged better than eighty-five per cent.

The pastor of the White Rose (Wisconsin) Baptist Church has even proved that such vacation schools can be run on a circuit. He established a school at each of his three points and operated each one two days a week, transporting his faculty of three by automobile.

Visualization of Truth

Two other activities may be mentioned. Some Churches with moving picture machines have tried successful experiments with outdoor gatherings. Commercial interests have found the outdoor show popular under certain conditions, and Churches equipped to do so can put on pictures with even less difficulty, since the Church is not necessarily interested in collecting an admission fee and therefore does not need to inclose its land.

Pageants given by one or more of the classes of the Church school can be used effectively in summer time either in place of an evening service or as a week-night event. Pageants usually require less rehearsing than ordinary dramatics. For this reason they are possible in summer as a more formal event would not be. They can be presented on the church grounds with very good effect and, like moving pictures and the playground, make an appeal to the community that an event within the church building would hardly have in the summer months.

These suggestions, based on the actual experience of Churches, by no means exhaust the possibilities of a summer program for the city or rural Church. But in this article the concern is not with the entire summer program, but simply with the use of the Church plant in summer. By plans such as these, coupled with a program of summer activities of wide range, many a Church has kept the level of interest high both in its Church school and in its services, despite the heights to which the mercury has climbed and the inevitable distractions of the vacation season.

CONVERSATION IN CHURCH

A rather fussy and very nervous lady found a stranger in her pew at church one Sunday. "Excuse me, madam," she said, "you are occupewing my pie."

The lady addressed, equally embarrassed, stammered out, "I am so sorry but I was sewn into this sheet."

The Social Meeting

"A MAN'S AMUSEMENTS ARE REALLY A SERIOUS PART OF HIS LIFE. IT IS AS ESSENTIAL TO KNOW HOW TO RECREATE ONE'S SELF AS IT IS TO KNOW HOW TO CREATE. WE MUST LEARN TO PLAY."

STUNTS ARE INFORMAL OUT-DOOR MEETINGS

During the summer months the Leagues meet more often outdoors for picnics and informal events when stunts and games arranged without much preparation are wanted.

Divide the crowd into twelve groups—all whose birthdays fall in January forming one group, those in February another, and so on. Ask each group to arrange some stunt. Here are a few:

Negro Prayer Meeting.—One is the Pastor; four or five the congregation, the pastor stands up and says: Brethren and sisters, this here church am standing still too long. She's got to walk." The members in concert shout, "Let her walk." The Pastor—"Brethren and sisters, this here church am stood still too long, she's got to run." All in concert, "let her run." Pastor—"Brethren and sisters, this here church am stood still too long, she's got to fly." All in concert, with much spirit, "Let her fly." The Pastor—"But brethren and sisters, it am going to take a powerful heap of money to make this here church fly." All in disgust, turning aside, "Let her walk."

Hat Guessing Game.—Seven hats are placed in a row. One person goes out and the company chooses one hat. The one "it" comes in and one in charge asks him to tell which hat was chosen. This the person "it" readily does. The secret is that the person pointing to the hats and saying "is it this one?" "Is it that one?" will point to the right hat on the consecutive time, corresponding to the number which the hat is in line. For instance, should hat number five be chosen, she will point to four others before pointing to the right one, and must point to the right one when pointing out the fifth time.

Picture (old, but usable).—The one in charge announces that she will present a beautiful picture, but must have some to represent different parts of the scenery. Two red-haired persons are selected and called for to represent lamps, a very short person is a hat-rack, a tall one a foot-stool, a stout person an overstuffed sofa, others table, bookcase, etc. When picture is completed the one in charge asks for a suitable name for the same, none appropriate being given, she suggests that the most fitting be: "The Gathering of the Nuts."

Orchestra.—Each one in stunt represents a different instrument, which he imitates playing. The leader starts, plays two or three bars of one song, switches off to a few bars of another, stops to adjust his instrument, etc., and all follow suit. The grand finale is a loud bang.

Charades.—Give words like tear-drop (four or five come out with piece of paper, each tear paper into little bits, and drop it slowly bit by bit, on ground) to a group and let them work them out.

By this time the crowd is ready for games. Just the well known, old fashioned games will be better than new ones. Play, Three-deep, Tag, Mulberry Bush, Farmer in the Dell.

Eats.—Form single file for a Grand March for the picnic supper. Have sandwiches, plenty of them, potato salad, pickles, olives, fruit and lemonade.

Sing.—On the way back have a "Sing," using all the old-time songs, "Carry Me Back to Old Virginny," "Old Kentucky Home," "Maryland, My Maryland," "Dixie," "Old Black Joe," etc., etc.

Nothing New: No, but in these days many of us are getting away from the wholesome jolly good time just outlined, "we are too busy," and an afternoon and evening of fun like this will help your young people and help your League.

—

WIDE ENUF

"Young man, can I get into the park through that gate?"

"Guess so, lady, I just saw a load of hay go through."

Methods

WAYS AND MEANS OF PREPARING DEVOTIONAL MATERIAL

It goes without saying that a devotional meeting requires preparation. The question is not that of necessity, but of who? and how?

In the first place, it seems that the preparation must begin not simply with the leader, on the Sunday afternoon just before the meeting; it goes back a great deal farther than that. The first step toward preparation must be taken by the program committee—that is the committee which chooses the leaders, by whatever name it may be called. The first responsibility for a good meeting is on those who make it their duty to choose the right person for a certain topic, or adapt the topic to the person selected. Not every person is fitted to handle every topic, and a great deal of needless worry and effort may be saved if some effort at harmony of material and personality is made. Don't give a heavy historical topic to a young member in the High School, it is too big a task. He should be given a general topic, or one demanding less broad information. The older members, those who have had several years of experience in League and church work are much better qualified for such work. College students—if you happen to be in a college community—are generally good people to take doctrinal and historical topics, for they have had, besides their home League work, much experience in study, and in the use of reference work in libraries. The main thing is to avoid the giving of excessively difficult assignments, by giving the topics to persons who are most capable and accomplished *for that particular kind of topic.*

When the leader and topic have been harmoniously arranged, there is a good start made, though the bulk of the work is still to be done.

The literature furnished him is the centre around which the capable and conscientious leader builds his meeting. The one who prepared the material in the *Luther League Topics* or REVIEW, or whatever you use, knew a great deal more about his subject than he put into his outline, and the leader likewise must have in mind the background of his subject. There are generally cited a number of references for the day or week. Read them, they have a bearing on the lesson, either in a direct way, or as a background. In the case of a historical topic, much valuable material in the way of setting can be gathered by the person who is willing to search for it. Encyclopedias furnish a good source of material. Doctrinal topics can be prepared through the use of church histories, and especially through the Catechism and commentaries upon it. Any public library should have a wealth of material on any topic—doctrinal, historical, missionary. But in connection with library work, plenty of one thing is indispensable; there must be allowed plenty of time, time enough to make a really thorough study.

But the leader's preparation does not end with himself; he must prepare for others as well. A lecture meeting, though good occasionally, is not the best type for continual use. The leader is just what the name implies—the one who *leads.* He is up in the front to keep other people from growing disinterested and listless. But to keep his meeting on the alert, he himself must previously have provided something for all to do.

Written topics for five minute discussions may be given, according to the nature of the topic and the person to receive them. They are especially good to use for a general topic, based upon individual experience. Questions, covering a small part of the topic, are good, especially for less experienced members. For new or timid members, there should be references or quotations to read, or short poems to give. In any case, a little time should be given for preparation—whether five minutes or a week must be determined in proportion to the experience and ability of the person.

The order of the meeting must be planned in advance to avoid omissions and monotony. The central theme can be emphasized in several ways, through the leaders introduction, the long and shorter discussions, references, and the special numbers, as readings

(*Continued on page* 10)

General Secretary's Letter

DEAR LUTHER LEAGUERS:

As I write this letter (July 1), the Milwaukee Convention is still in prospect but as you read the letter, the convention will be a matter of history. May it prove a great blessing to the young people of the Church.

Since my last letter I have attended three conventions, those of New York, Nova Scotia, and Texas.

The New York Convention was its 32nd and the best in its history. The theme was "Be Christlike; give thyself."

The President's report showed much progress during the past year and offered many helpful recommendations for the coming year.

A feature of the convention was a banquet attended by about 500 persons.

The New York League is supporting one of its own members in Japan, the Rev. Fred Heins.

New York is the most active unit in the Luther League of America.

I could remain for part of the convention only as I was obliged to catch a boat for Nova Scotia.

The Nova Scotia League met in Halifax. I have often been sent to Halifax but this is the first time that I have gone. This League always meets on June 3, which is the birthday of the King of England and therefore a holiday in Canada. As the convention convened for one day only, most of the time was devoted to business with two inspirational addresses by a Nova Scotia clergyman and your secretary.

From cool Nova Scotia, I traveled to torrid Texas, where the thermometer flirts between 102° and 107°. Texas has not had rain for ten months and as a consequence the crops are burning in the fields and farmers are selling their cattle for want of fodder.

The Texas League was not affiliated with the Luther League of America but voted to apply for membership at this convention.

There are a fine lot of young people in Texas, capable of development into active and useful churchmen.

A few weeks ago at a meeting held at Marlow, Georgia, the Luther League of Georgia was organized.

In my next letter I will tell you all about the Milwaukee Convention.

League-ally yours,

HARRY HODGES.

WAYS AND MEANS

(*Continued from page* 9)

or musical numbers. Hymns are to be chosen in line with the topic.

Sometimes a leader from outside the membership is good to have. Have a leader from the University speak on some modern topic, especially along the lines of social service. Especially interesting and profitable are those nights when we have the foreign students speak. They tell us things that we otherwise could not have learned except by wide reading, which we probably would not do.

But there is one line of presentation which Leaguers have not used to the best effect; that is objective material—charts, maps, pictures, diagrams—the things any live teacher uses. In missionary meetings this is especially true. In one case the relations of mission fields and home organizations was well brought out by a map of the world. From a pin stuck in the home location, ribbons of various colors extended to where each home or foreign missionary from that congregation was located. As each person told of the person he had selected for report, he pinned his ribbon in place.

And there we see the possibilities for inspiring meetings. With the right leader chosen for the particular topic, and that leader preparing both for himself and for others, by topics, questions, music and illustration, it seems that a dull meeting is an absolute impossibility.

A FIRST IMPRESSION

"Well, darling, what did you see at church today?" a little three-year-old was asked after her first visit to a real church service.

"O Muvver, I saw de funniest thing—dere was a man dat said his prayers and den he didn't go to bed."—*Chicago Daily News.*

HARRY HODGES, Editor. Philadelphia, Pa. Send all articles, communications and news items to 707 Muhlenberg Bldg., Philadelphia, Pa.

Luther League Review

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THE DOWNTOWN CHURCH

Those of us who travel, as our train approaches a city, involuntarily lean forward to study the skyline. If we be churchmen, we count the spires wondering which arises from a church of our own communion. If we possess more than a passing interest in our church, as we are driven from the railroad station to our hotel, we scan the sign board of every church we pass and failing to find one bearing the name of our communion, we experience a feeling of disappointment even resentment toward our church which apparently has not measured up to its opportunity of providing a representative church to administer the means of grace on the broad highway "where the race of men go by."

THE FUNCTION OF THE DOWNTOWN CHURCH

The Church exists for the purpose of "preaching the Gospel to every creature."

The great historic communions were born of deeply seated convictions and therefore have a responsibility to preach the Gospel to every creature as they interpret it, and surely the broad highways of our cities are the places to preach the everlasting Gospel.

It is a sorry sight to those who love the Lord to see churches being razed in the centres of our large cities to make way for office buildings and apartment houses. On the other hand it is a gladdening sight to occasionally see a church maintaining its place in the midst of the mart of trade; a spiritual leaven in the meal of materialism; proclaiming to the passerby that in the mad rush of buying and selling, the city has not forgotten its God.

Some one has said: "The Church must follow the people as they move to the suburbs." True, the "Church" must, but not necessarily the "congregation." There are ever those who will continue to reside downtown; apartment houses have brought to the downtown section, a larger population than heretofore; transients at hotels will naturally seek a church of their own communion on Sunday; students attending the colleges and universities will naturally seek a representative church with the equipment necessary for student work; there are old families, who for historic and sentimental reasons prefer the downtown church, even though they have taken up their residence in the suburbs. Then there is the man or woman without a church home, who, if they go to church at all, will wander into the downtown church and possibly find a church home or helped at least temporarily.

For these and others the downtown church must exist.

THE PROBLEMS OF THE DOWNTOWN CHURCH

Their name is legion. Four manifest themselves prominently; buildings, equipment, maintenance, attendance. Today the downtown church is surrounded with buildings majestic in size, beautiful in architecture and first class in appointment. "Big Business" makes all of this possible. But the "biggest business" in the world is the business of the Church of Jesus Christ and while "The Church" is not a building made with hands, the building which visualizes "The Church" must proclaim the "bigness" of its business.

The downtown church serving largely an apartment and boarding-house constituency must be more than a Sunday place of worship. In order to adequately fulfill its mission it must be institutional in its ministrations. This means a properly appointed parish house, equipment and staff.

This presents the third problem, "maintenance."

The adequate maintenance of a downtown church means no small outlay of money.

A downtown church must have a preacher of no mean ability and "the laborer is worthy of his hire." It must have music of a high order and artists are worthy of their

hire. An institutional church must have a trained staff with commensurate salaries. Adequate buildings for institutional features mean constant heat, light and repairs. And these are days of high prices.

A downtown church must be benevolent in many ways unknown to the uptown church. Its sources of revenue are varied but inadequate.

It may have an endowment fund. May Heaven help it should it not!

It may have the pew renting system. But this is the relic of a past age, un-American and should be discontinued if at all possible.

The transients, as a rule, place a nickel on the plate.

The students are members of and supporting churches in their home towns.

A number of others who attend the services prefer to keep their membership in the church "back home" that their remains may be interred in its cemetery. Even the old families, hereinbefore mentioned, have a dual church allegiance in the matter of contributions, for their children are attending church-schools in the vicinity of their homes.

Duty and Opportunity vs. Maintenance and Inadequate Support

This is the problem.

The fourth problem is that of "attendance" and is governed largely by season and weather.

During the summer months many people leave the city altogether, others for vacations of varying length, others over the week end. Those who reside in the suburbs will not drive into the hot city on Sunday during the summer. A corporal's guard make up the summer congregations. But, to quote a business term: "The overhead remains the same."

During the winter, Sunday morning attendances are good, but in the evening the corporal's guard is again present. Radio, visiting, lesson study (by students) the spirit of the times are the reasons.

"Entertaining features" must be employed to secure a good evening attendance.

The Future of the Downtown Church

The future of the downtown church depends largely upon those to whom it has been a spiritual mother. Every loyal child will provide for the old age of a mother when the occasion demands it by contributing liberally to her support in life and making ample provisions for her in his will.

As has been shown the downtown church cannot be supported by normal means, hence her future can be assured only by a large endowment. This must be secured in four ways. First by adding to the fund annually on a given day, secondly, having a campaign at intervals in commemoration of an event, thirdly, by making gifts as memorials and fourthly by making provision in wills that as nearly as possible our gifts in life may be continued in death.

—❦—

GARBLED HISTORY

Prof.: "Does anyone know what the Sherman act was?"

Bright Commerce Stude: "Marching through Georgia."

—❦—

PAPA'S MISTAKE

Freddy: "Ma, didn't the missionary say that the savages didn't wear any clothes?"

Mother: "Yes, my boy."

Freddy: "Then why did papa put a button in the missionary box?"

—❦—

MONEY TALKS!

"Dug from the mountain side, washed in the glen,
Servant am I, or the Master of Men;
Steal me, I curse you,
Earn me, I bless you;
Grasp me and hoard me, a friend shall possess you;
Lie for me, die for me,
Angel or devil, I am what you make me."

—❦—

Miss Bourne: "Dear me, Tommy, how dirty your hands are! What would you say if I came to school with hands as dirty as that?"

Tommy: "Please, Miss, I'd be too polite to mention it."

—❦—

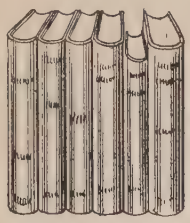
"So you have been married before, Mrs. Smith?"

"Yus, ma'am, three times; and if it pleases 'eaven to take this one, I know where I can lay me 'ands on a fourth."—*London Mail.*

—❦—

FORESIGHT

The stingiest man we ever heard of bought his bride a nickel's worth of peppermint lozenges and took her on a trolley ride honeymoon. When they got off the car he said, "Honey, suppose we save the rest of this candy for the children."



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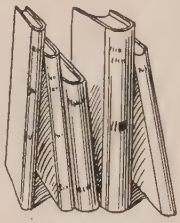

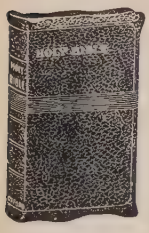

DAILY BIBLE READINGS.

"A moment in the morning, take your Bible in hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And like flowers of hope will blossom into beauty in your heart;
The precious words, like jewels, will glisten all the day
With a rare effulgent glory that will brighten all the way."

—❧—

The Prayer Before the Reading.

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

The Prayer After the Reading.

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

AUGUST

Saturday, August 1.—The Everlasting Salvation.—Isa. 55:1-13.

Sunday, August 2.—The Remnant.—Isa. 65:1-25.

Monday, August 3.—The Kingdom Blessing.—Isa. 66:1-24.

Tuesday, August 4.—Manasseh and Amon.—II Kings 21:1-26.

Wednesday, August 5.—Repairing the Temple.—II Kings 22:1-20.

Thursday, August 6.—Josiah's Reformations.—II Kings 23:1-27.

Friday, August 7.—Jehoahaz and Jehoiakim.—II Kings 23:28-37.

Saturday, August 8.—The First Deportation to Babylon.—II Kings 24:1-20.

Sunday, August 9.—Final Deportation.—II Kings 25:1-21.

Monday, August 10.—Flight of People to Egypt.—II Kings 25:22-30.

Tuesday, August 11.—Jeremiah Called to Be a Prophet.—Jer. 1:1-19.

Wednesday, August 12.—First Message to Judah.—Jer. 2:1-37.

Thursday, August 13.—Message on the Broken Covenant.—Jer. 11:1-23.

Friday, August 14.—The Broken Covenant, cont'd.—Jer. 12:1-17.

Saturday, August 15.—The Sign of the Linen Girdle.—Jer. 13:1-27.

Sunday, August 16.—The Message on the Drought.—Jer. 14:1-22.

Monday, August 17.—On the Drought, cont'd.—Jer. 15:1-21.

Tuesday, August 18.—The Sign of the Potter's House.—Jer. 18:1-23.

Wednesday, August 19.—The Potter's House, cont'd.—Jer. 19:1-13.

Thursday, August 20.—Jeremiah's Persecution.—Jer. 19:14-20; 20:18.

Friday, August 21.—The Sign of the Figs.—Jer. 24:1-10.

Saturday, August 22.—Seventy Years' Captivity.—Jer. 25:1-38.

Sunday, August 23.—Message to Those of the First Captivity.—Jer. 29:1-32.

Monday, August 24.—Jeremiah's Imprisonment.—Jer. 37:1-21.

Tuesday, August 25.—Jeremiah's Imprisonment, cont'd.—Jer. 38:1-28.

Wednesday, August 26.—Jeremiah's Prophecies to the Remnant.—Jer. 40:1-16.

Thursday, August 27.—Prophecies to the Remnant, cont'd.—Jer. 41:1-42;22.

Friday, August 28.—Jeremiah in Egypt.—Jer. 43:1-13.

Saturday, August 29.—To the Jews in Egypt.—Jer. 44:1-30.

Sunday, August 30.—The Story of Vashti.—Esther 1:1-22.

Monday, August 31.—Esther Made Queen. Esther 2:1-23.

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September 6, 1925

THIRTEENTH SUNDAY AFTER TRINITY

WHAT CAN YOUNG PEOPLE DO FOR INTERNATIONAL FRIENDSHIP?

Matt. 28:19, 20; Acts 17:22-31; Gal. 3:26-29.

DAILY BIBLE READINGS

Monday—Recognized There Is a Difference.—Mark 7:24-30.
Tuesday—Make Personal Friends.—John 4:1-23.
Wednesday—Render Service and Be Willing to Receive it.—Luke 10:30-37.
Thursday—Give Aid.—1 John 3:14-18.
Friday—Bring to Jesus.—John 12:20-28.
Saturday—Receive into Christian Fellowship.—Acts 10:34-48.

HINTS FOR LEADERS

Our treatment of the foreigner in this country will determine our attitude internationally. Develop the subject as a part of the program, "Our Treatment of the Foreigner Among Us."

An article read about the Near East and what America is doing for the orphans there will connect the League with this cause. Permit the offering at this service to go to some needy cause away from the home country.

A discussion of what the students did for the poor students in Germany ought also to awaken a consciousness of international friendship.

Hymns of Service or Missions will be appropriate.

Facts of how Our Nation has shown her friendliness during the past twenty-five years ought to create a desire to continue the spirit manifested internationally.

TOPIC

Nations make their boundary lines and expect their citizens to remain within them. Loyal subjects support their government and defend their home and country when necessary. They have a personal interest in that which is local. But boundary lines can not hold ideas and thoughts. These may arise in one country and influence many others. A thought arising in Europe may pass over the world and change the entire scope of life. Men are all kin although they have different colors of skins and dress differently. They can be reached with the same facts. They all have similar emotions. Therefore the Christian would naturally be interested in sending the message of God's love to all peoples since it is imperative for their redemption.

The world does not seem quite so large as it did a generation ago. The development of the great systems of transportation has brought all the nations of the world closer together. The spread of education has made the leaders of most countries better able to understand each other. Inventions have made the world just one great big neighborhood. That which happens in China today is soon known all over the earth. The spirit of mutual understanding has been growing as well.

The spreading of the Gospel of Christ into distant lands has done more than any one thing to bring the feeling of goodwill among the nations of the earth. The young people's organizations, such as the Luther League, that send from their number ministers and workers for the great work of world evangelism are doing more to spread international good-will than the activities of the great commercial world.

Friendship begins at home. It is manifested in our relationship with the foreigner at our doors. Many of them return after a few years stay in America. They carry with them the spirit of friendliness or unfriendliness according as they have been dealt with while in our country. If the spirit of Christ is seen in all that we say and do, international friendship will be more effective. Color or race ought not cause us to vary our principles of fairness and right dealings. Christianity expects her members to be true to her principles regardless of circumstances or conditions.

A better understanding of the peoples of the world will mean a larger friendship. We are world Christians. Knowing peoples in their own relations and appreciating their viewpoint will bring them closer. The time to begin this spirit of understanding is now. The League can be active in this service every day. The spirit of Christ can be manifested at all times. And the power of the gospel of peace and good will can radiate from an organization of young people and reach the borderland of other nations.

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September 13, 1925

FOURTEENTH SUNDAY AFTER TRINITY

THE HARVEST OF OUR LIVES, WHAT SHALL IT BE?

Gal. 6:7-10; Prov. 11:17-20; II Cor. 5:10.

DAILY BIBLE READINGS

Monday—The Harvest of Disappointment from Deceit.—Gen. 27:1-13; 43-46.
Tuesday—The Harvest of Liberality.—II Cor. 9:6-15.
Wednesday—The Ripe Harvest.—John 4:31-38.
Thursday—The Harvest of Good.—Matt. 25:31-40.
Friday, The Harvest of Neglect.—Matt. 25:41-46.
Saturday—The Harvest of Peace.—Phil. 4:1-7.

HINTS TO LEADERS

Discuss the following as appropriate sub-

jects: "Service," "The Ministry," "Faithful Church Membership" and "Why Consider Religion in My Choice of a Life's Work?"

Use in the place of stories the lives of several people that show a life purpose. These can be selected from different sources, such as, the Bible, History, etc.

Ask all members to write on a piece of paper what they are going to do in life and give reasons for their choice. The choosing of a life's work is important and this may get some to thinking seriously about it.

"Take My Life and Let It Be" and "We Give Thee But Thine Own" are suitable hymns for this meeting.

TOPIC

Life is our dearest possession. When it has been taken away we have nothing left in this world. And yet, very few people think of the consequences when they undertake to use their bodies or souls for an unworthy purpose. The only consideration is the immediate goal. If all were more careful in thought, word, and deed the future as well as the present would be better for us. The average person does not live for the future. His desire is only for the present.

Life is a structure and ought to have a plan as well as all kinds of buildings. If the houses were built today with as little thought as men put on their own life's plan they would not last very long. They could not be very beautiful. The negligent builder is as the man who built his house on the sand.

Life is more than present pleasure. It is more than a structure for the day. Character building is eternal. "What shall the end be?" ought to be asked often as we go about the duties of life and make our choices in this world of good and evil. If what we do now will affect the latter part of our lives, we will certainly choose differently. With the goal always in view it will be easier to reach. The life plan before our eyes will keep us on the right pathway at all times. Our characters ought always to be growing and developing toward that perfection for which we are striving.

As there is a harvest season each year so there will be a harvest season of souls at the ripening of our lives. Tares and wheat will not be permitted to remain together. God's plan will be supreme. A part of that plan is the final judgment.

It is not difficult for the Christian to keep his goal in view. The harvest need not frighten him for when he became a follower of the Saviour he promised to live as if the harvest was coming on the morrow. The Christian is to live in readiness for the call of the Saviour. The Church teaches the positiveness of a day of reckoning. When the end is kept in mind the plans of the present will be made to accord with the future.

The outcome of the harvest rests with the individual. Our choices make the end. We will reap the consequences of our own lives. It is a part of the Church's duty to keep before the minds and hearts of her people the necessity of this knowledge. In so doing the Church asks her people to have a definite plan of life. The Saviour stresses the fact of the harvest season. He threw the responsibility upon the individual. He pointed to the day of judgment as a day of joy to those who had made and lived to a definite Christian plan of life.

The day of Judgment is not one to be feared. The Christian loves the right and chooses it. He knows that the Saviour approves of his life. The League calls to your attention the fact and power of choice in life. The goal is emphasized. You have the privilege to say what you will be. Make your plans.

September 20, 1925

FIFTEENTH SUNDAY AFTER TRINITY

MINISTERIAL PENSIONS AND RELIEF

Edgar Grim Miller, D.D.
Executive Secretary

I Cor. 9:14.

DAILY BIBLE READINGS

Monday—The Certainty of the Permanency and Final Victory of the Church.—Matt. 16:13-18.
Tuesday—The Solidarity of the Church.—I Cor. 12:12-26.
Wednesday—The Best for the Ministry.—I Cor. 12:27-31.
Thursday—The Joy of the Ministry.—Phil. 3:17-21.
Friday—The Reward of the Ministry.—I Cor. 9:16-26.
Saturday—Life Provision for the Levites.—Num. 18:24-32.
Sunday—Life Provision for the Ministry.—I Cor. 9:7-14.

The Board of Ministerial Pensions and Relief has been classed among the Merciful Boards of the Church in a number of its official publications. It has made requests that it be taken from this classification, which gives a wrong impression of its character and appeal. It believes that there is a stronger appeal in justice than in sentiment, when large things are to be done, and that the Church has commissioned it to care for its Veterans in recognition of an obligation resting upon it. Its Pension is a recognition of service rendered and of obligation incurred. The Minister is a Minister of the Church, but Pastor of a Congregation. During his active service the congregation provides his support. When he can no longer serve the Church itself must make provision for his needs. He has given his life to its service and surrendered all expectation of financial gain. The Church in turn assures him provision for his time of age or disability, and for his wife

and children if he should die. The plan is Scriptural, for "so is the will of the Lord, that they who preach the Gospel shall live of the Gospel." It is also practical and tends to the greater efficiency, of the Church and of the man himself, as the whole testimony and practice of the great business world attests through its adoption of the pension idea.

Having place in the general Budget of the Church does not of itself class the Pension among the "Benevolences" of the Church as some have supposed. The salaries of the executive officers, the expenses of the Executive Board and the cost of the General Convention are all provided for in this way, and the pension should be classed with them as a part of the general overhead, rather than with the benevolent activities.

The Board has faith to believe that its appeal on these bases, rather than on the basis of sentiment, however exalted, will have a greater and more permanent power with the thinking people of the Church. In this it finds itself in agreement with all the other great denominational Pension Boards.

The realization of the obligation to care for the Veterans of the Gospel Ministry has been growing rapidly among all the great Protestant Denominations in the past two decades. The other Churches began active work along this line long before we made provision for any except those in greatest need who made application for aid. They have already accumulated between $70,000,000 and $80,000,000 in their various Pension Treasuries, and are distributing over $7,000,000 annually. The laity everywhere are responding nobly to the campaigns for adequate funds. Familiar with the working of pensions in business, they see in them a way of increasing the effectiveness of the Church in which they believe.

In our own Church, new as the movement is, the growth of interest has been remarkable, and the gifts which have come to the Board in response to the Christmas appeal and through the year have grown most gratifyingly, both in number and in size. For the past two years the Luther Leagues have been increasingly numbered among the givers.

The Pension Roll too has been growing. On June 1st there were on the Roll 200 Ministers, 410 Widows, 4 Ministers' Daughters who took the place of their mothers in parish and parsonage for at least ten years, 1 Disabled Woman Missionary and 76 Children. This is costing the Board at the rate of $147,000 annually, and the Roll is constantly growing. The apportionment received and the $5,000 received annually from the Woman's Missionary Society do not meet the pension needs, and the balance has to be made up by special gifts. We also are aiding those who are in actual need to the extent of over $14,000 annually. Nearly all of this must be given for this special purpose, as the only other source providing for it is the income from the old Pastor's Fund endowment of the old General Synod. It is for this that gifts must be continually solicited if the quarterly gifts are to be continued to the most needy of our Veterans.

This work should have special place in the hearts of our young people. It is a recognition of the Veterans who have served. It is caring for or will care for the men and women whom they have loved as pastors and pastors' wives. It is making the Church more effective by removing part of the care that has burdened the hearts of ministers as they toiled for inadequate salaries. It is assuring the young men and women who are looking forward to the ministry, or to sharing the parsonage life, that the Church is at last awake to its duty and obligation to care for those who serve.

—

September 27, 1925

SIXTEENTH SUNDAY AFTER TRINITY

THE WAY OF CHRIST IN RACE RELATIONS THROUGH EDUCATION

Clarence C. Dittmer

Matt. 5:1-9

DAILY BIBLE READINGS

Monday—II Tim. 2:1-15.
Tuesday—Matt. 7:24-29.
Wednesday—Acts 6:1-4.
Thursday—Rom. 15:1-6.
Friday—I Cor. 8:1-6.
Saturday—I Thess. 4:8-12.

Jesus Christ in His Sermon on the Mount, which we have just read, lays down as no human leader has ever done or has even dared to do in the past the undebatable and most effective method of dealing with the real problems of race and race relationships. He points out that meekness, Christlike sympathy, pureness of heart and motive, mercy and compassion, peaceloving tendencies, joyfulness and other fruits of the Spirit are the only basis for the solution of race and race relationships.

The World War brought the races of the world together as never before in constant and daily contact. The improvement of the means of communication makes the world a whispering gallery. The speeding up of the mood of travel from thirty miles a day to 3,000 miles and more in an airship from sunrise to sunset makes the world flexible in position.

The telegraph and its transmission of pictures within six hours after the Santa Barbara earthquake can be used in flashing before the minds and intellects of all nations of the world the daily activities of other nations. Many of these improvements in communications, travel and in visualization

have not helped the more peace-loving relations of the world.

The races of the world rub elbows with us in our subways, trolley cars and motor transportation, in our country and city markets, on our highways and byways and in virtually every walk of life. A Swede delivers my milk every morning, an Italian supplies me with vegetables, a German sells me my groceries, an Irish boy delivers them, a Russian delivers the newspaper to my home, and so on throughout all the nations of the world. The races of the world live among us, and side by side with us perform its services.

Of the world problems the first and perhaps the greatest, is the one that is created by the white man's expansion and possession of the influential positions of the world. How often in the past and even in the present day are our representatives in diplomacy, in trade and in travel not giving to the other races a true interpretation of our Christian and world-brotherly feeling to sister nations.

How bitterly do we resent seeing a map of the world with China as the center of the universe and our own nation on the outer fringe. In like manner why should the Chinese and the Japanese with their own "national consciousness" not feel offended when they see their beloved nation on the outer fringe and our own at the center?

Or, if we made a trip to Africa, how would we feel if we had to ride in the rear of the conveyance because we were not an African?

The world-wide crusade for "making disciples of every nation" in His Kingdom can not be accomplished by using the ineffective methods of the world. Diplomacy has failed to prevent the greatest failure of our age in side-tracking the recent war. Trade has failed to cement together as it thought it could the commercial interests of the world and permit each nation to raise or manufacture the articles for which it was best fitted. Transportation and communication between nations have added to the present distrust between race and race and nation and nation.

The one untried method is the use of the principles of Jesus Christ, the Saviour not only of the Jew or Gentile but the Saviour of all mankind—"in Jerusalem, in Samaria, and unto the uttermost parts of the world."

If you have experienced the making of a friend from an enemy by talking frankly with him in an effort to really understand him, his motives, his aspirations and his desires, how much more can the Christians of the world, "of every nation under heaven," do in re-emphasizing as never before the only basis for the solving of the problems of race and re-emphasizing His broader, universal love and sympathy for all mankind. As Christians we must seek at His feet that Christlike pureness of heart and motive, that all-transcending love and compassionate sympathy, that constant seeking for peaceful relations of life and the contagion of Christian joy and meekness.

Much good, of course, can result in a study of other nations and of their struggle for existence and for self-realization. This method is effective only as one reads in an unbiased manner. There is so much good and there is a fineness of motive and patriotism in other nations, too.

Greater good will result, however, in fellowship as man to man and as woman to woman of someone of another nation. One of the most impressive weeks of my life—and perhaps others who have been to summer conferences this year can also testify to these impressions—was spent at Northfield where for one week I met and associated with men from some ten or twelve nations. It was a revelation to me then that these men of the so-called backward nations had like aspirations, sympathies and hopes to my own.

Even greater good will come from a fresh study of our Bibles in an effort to fathom more fully the compassionate sympathy of Jesus for the entire world. The matchless compassion and human understanding for the despised woman of Samaria, the young Greeks who "would see Jesus," the faith of the Roman centurion are only a few of the examples of Christlike intercourse on which we ought to spend much time in meditation.

Finally, it will help, if we will spend more time in prayer for the other nations of the world and for our own nation in dealing with them. Pray that we may have in our intercourse with others true meekness, Christlike sympathy, a Godlike pureness of heart and motive, an all-inclusive mercy, and real Christlike compassion and love.

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THE IDEAL AND THE FACT

Visitor: "What an inspiring sermon your husband preached on 'One Day's Rest in Seven.' "

Preacher's Wife: "I didn't hear it; I had to get his dinner."

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A CLERGYMAN'S WISE CRACK

A rich but very eccentric man died. The clergyman, who was young and new to the parish, thought it a fitting opportunity to call and comfort the widow. "You must not grieve," he told her. "The body that lies here is not your husband. It is merely a husk, an empty shell;—the nut has gone to heaven."

Intermediate Department

"AND JESUS INCREASED IN WISDOM AND IN STATURE, AND IN FAVOR WITH GOD AND MAN"

INTERMEDIATE LUTHER LEAGUE READING COURSE

Torch-Bearers in China—Matthews	$ .75
Land of All Nations—Seebach	.75
What Shall I Do With My Life?—Donnelly	1.50
Little Journeys in His Kingdom—Wendall	.50
The Master—Johnston	1.25
The Eagle of the Wilderness—Seebach	1.00

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SOME INTERMEDIATE AXIOMS

(Gleaned from a conference conducted by the Rev. R. H. Benting, Indianapolis, Ind.)

The Church that fails to hold its young people of intermediate age is a dying church.

If we have no Intermediate League we fail to supply material for the Senior League, for our seminaries, our mission fields and our motherhouses.

What is the Intermediate? Neither "a man" (the Senior) or "one of the kids" (a Junior). Too old at 12 for the last, not old enough for the first.

Nature makes these classifications, the children reach us in church already classified, we demonstrate our ignorance when we ignore these conditions.

What is the purpose of the Intermediate League? To hold the graduates from the Junior League and train them to be fit for the Senior League.

The larger and better Junior League you have the more need for an Intermediate League.

Shall we decrease our Senior League and take out all under sixteen to form an Intermediate League? Better a broken Senior League than no Intermediate League. There will soon be a broken Senior League anyway without Intermediates coming on.

How begin? Entertain confirmation class at a reception and receive them bodily into the Intermediate League. Make the work attractive.

How many needed to start? Eight or ten enough. Easy to organize. Intermediates great "joiners." They love to belong to something—anything.

The Program? Use Intermediate Topics —let Intermediates conduct their own work.

How keep up the work? First questions Intermediates ask is "Where do we go from here?" Get the leaflet "57 Varieties of Meetings." Will give you an outline for more than a year's work.

Some Don'ts: Don't make of your Intermediate League an imitation of the Senior organization. Let the Intermediates work out their own original plans and programs.

Don't try to put over the Senior program in the Intermediate League. Measure the work by the capacity of the Intermediates. Don't begin to get jealous when the Intermediates begin to show more enthusiasm, more progress and more results than the Seniors.

Don't blame the Intermediate League for small contributions. They are largely non-earning school boys and girls. What do you expect of them? The Senior League should finance their work.

Don't criticize the Intermediates when they say, "Oh: we had a good time, and we were all there." That is the main thing, they were there—in the church—and we are holding them.

Some Do's: Give the Intermediate the privilege of remaining in the Intermediate League until 18 if he desires; he must then transfer active membership to Senior League.

Arrange your meetings so that there is a place for questions from individual Leaguers, discussion, on the Topic—not just reading from the REVIEW.

Plan special programs—Thanksgiving, Hallowe'en, Socials, Christmas celebration, Easter, Fourth of July picnic.

Results? Regular church attendance, Life Service, in the work of the Church looked forward to. In one Church five Intermediates are looking toward the seminary, three girls to mission field, the Intermediate League as a whole with 40 members, is working and functioning; 78 Junior Leaguers are coming along to fill up the ranks, the future of the Senior League is assured; and the whole church is alive and growing.

INTERMEDIATE NEWS ITEMS

Intermediate Reading Contest.—First honors for the best essay, submitted by an Intermediate Leaguer on one of the books of

the Intermediate Reading Course, have been won by Eleanor Louise Bradlee, of the Church of the Advent, New York City. She submitted an acceptable essay on "The Eagle of the Wilderness." Miss Bradlee won honorable mention last year.

Greensburg District Convention.—At the Greensburg District Convention held at Connellsville, Pa., on June 12, interesting discussion concerning the Intermediates was brought forth during an Intermediate conference. The need of special work with the teen-age Leaguers, the available material in the way of Topics, Merit System and Reading Course, the conducting of separate Boys and Girls Leagues, were points brought out, which were distinctly new to many of the pastors and delegates present.

Indiana State Convention.—The Rev. R. H. Benting conducted a most successful conference on Intermediate work at the Convention of the Luther League of the Synod of Indiana held in Brookville, Indiana, June 17-19. The characteristics of the Intermediate age, the successful plans used in meeting the teen-age needs and the necessity for such an organization were points stressed.

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September 6, 1925

PRAYER, THE GREATEST POWER IN THE WORLD

Jas. 5:16-18; 1 John 5:14-15.

J. Clyde Cloman.

SUGGESTIONS FOR LEADERS

1. Assign certain boys and girls to bring to the meeting examples of prayers, either from the Bible or other sources.

2. Assign others to name Christian work boys and girls of Intermediate age may do.

3. Ask each boy and girl to write an original prayer of one or two sentences and bring it to the meeting.

4. These assignments should be made at least one week before the meeting.

5. Have the boys and girls read the topic by paragraphs. Scripture references should be read and the thought connected to the topic.

6. Ask those boys and girls to stand who believe in prayer to God. Then ask all those to raise their hands who will pray daily.

7. The object of this meeting is not merely to fulfill a Luther League schedule; neither is its sole purpose to instruct about prayer. Let the leaders keep in mind that the main purpose of the meeting is to bring boys and girls into the prayer life.

Prayer is communion with God. An army can advance just so long as its line of communication is open. An army's line of communication is the road over which come food, ammunition and directions from the commander-in-chief. When the enemy breaks through and cuts the line of communication, the army must drive the enemy away and re-open the road back to headquarters or be defeated.

We are engaged in a spiritual warfare against sin. (Eph. 6:12.) Prayer is our line of communication with God. Prayer is the road over which God, our Commander-in-chief, sends us food, weapons and directions to help us in the war against sin. The Word of God is the Sword of the Spirit. (Eph. 6:17.) Through prayer we receive power from the Holy spirit to know and to use the Word of God in our battles with Satan. (Matt. 4:1-11.)

When we have communion, or conversation, with a person, we not only speak to that person but we also listen to him speak to us. So it is with prayer; we not only speak to God, but far more important, we hear God speak to us through the Bible and the inner witnessing of the Holy Spirit. (Rom. 8:16.)

Prayer is connection and union with God, a connection just as real as the connection between a branch and the main tree. (John 15:4-7.) If you cut a branch from an apple tree, the leaves on that branch soon wither and die, but the branches which are still united to the tree remain green and produce apples. If we are united with Christ, we live and produce fruit in the Kingdom of God. What are some of the fruits of the Christian life? (Gal. 5:22-23.) Through prayer we are connected to God even as the branch is connected to the tree and becomes a part of the tree. (John 17:20-23; Rom. 12:4-5.)

Prayer is submission to the Will of God. (Luke 22:41-42.) If we believe our wills and desires are better than the Will of God, we are not in the true spirit of prayer and our prayers are vain repetitions of words. (Matt. 6:5-7.)

God has a plan and purpose for the lives of each one of us. (I Cor. 12:4-12.) Prayer is the desire to know the Will of God in order to do it. (John 13:17). The highest and noblest ideal in life is to know the Will of God; the greatest success in life is to do the Will of God. (Rom. 12:2.) God does not have the same plans and purpose for each one of us. (Rom. 12:6-8.) As we continue in prayer, the Holy Spirit will reveal these plans unto us more clearly as we grow in grace and ability. God only asks us to do what we can; we receive grace and strength only as we are ready to receive it.

By prayer we do not make God stronger, but through prayer we do prepare ourselves to receive the grace and strength God desires to give us. Through prayer we are made ready and able to do the work God has set aside for us. There is work for boys and

girls to do. Name some work you can do in the Kingdom of God.

Although the plan and purpose of God differs for different persons, yet in one respect, the most important of all, the plan and purpose of God is the same for every one. It is God's Will that every soul be saved. (John 3:16; Isaiah 55:7.)

Prayer may be summed up in one word: desire; desire that the Will of God may be perfectly fulfilled in us and in everyone in the world; desire that souls may be saved through Jesus Christ.

Jesus Christ is the only Saviour of the world; the only power unto salvation. We can receive Jesus Christ, not by doing some great deed or paying a large sum of money, but by earnestly and sincerely desiring Him. (Luke 23:42-43.) Prayer is desire.

Prayer is the greatest power in the world, for what profiteth it a man if he gain the whole world and lose his own soul?

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September 13, 1925

MY FAVORITE PASSAGE OF SCRIPTURE AND WHY

Ps. 119:97-105.

The Rev. Henry H. Bagger.

Opening Service of Worship and Praise.

Hymn 168 (tune number 2) "Lord, Thy Word Abideth."

Psalm 119, *part* xiv; or *Psalm* 84.

Scripture Reading—Ruth 1:6-18.

Prayer—That we may learn to love the Holy Bible, the Word of the Lord, and its saving truth;

That we may therefore strive to devote ourselves more earnestly to its daily reading and study;

That we may be given grace to appropriate its lessons and give expression to its precepts in our lives.

The Lesson—(a) Let the leader tell the story of the book of Ruth from the following outline:

Naomi's sojourn in Moab with death of both husband and sons; determination to return to Bethlehem; Ruth finally accompanies her, while Orpah remains behind; Ruth gleans in the field of Boaz in Bethlehem; Boaz shows favor to Ruth; Boaz finally marries Ruth who thus finds place in the royal line of David and Christ.

Or (b) let the characters be assigned and each tell of his part in the story, looking it up in advance: Elimelech, Naomi, Mahlon, Chilion, Orpah, Ruth, Boaz.

Why a Favorite of the Writer

(1) Because of its *associations*, as is so often the case with choice bits of Scripture, and the memory it brings of his boyhood in a Brooklyn Sunday School and of the noble servant of the Lord (since dead) who by dint of much labor finally taught him the precious words of the 16th and 17th verses of chapter 1, which have lived with him ever since. (Look up these verses at this point and commit them.)

(2) Because of the *story itself* which is extremely simple and easily grasped, which is appealing in the extreme, and which gives a splendid picture of the Old Testament times and places, customs and manners.

(3) Because of the *characters*—especially Ruth, the heroine. Few persons are so appealing in Scripture as she. Ruth represents true womanhood; Boaz in turn represents true manhood.

(4) Because of its *great lessons:* 1—*Loyalty:* contrast the lip-service of Orpah who "kissed" Naomi and the life-service of Ruth who "cleaved" unto her. Think of the importance of your own baptismal or confirmation vows.

2—*Sacrifice:* Ruth gives up friends, homeland, etc., for the one she loves. Think of the sacrifices of missionaries who go far afield, of Christ Who left His heavenly home. Are you prepared to sacrifice for Him?

3—*Trust:* Ruth was confident that He would care for her. Darkness and death, she felt assured, would give place to light and life. Is it not always so when people have trust in the Lord? Can you think of examples of it in your experience?

Your Favorite

Let each one (or perhaps an appointed four or five) tell of "My favorite passage of scripture" explaining why it is such.

Closing Service.

Hymn 179 (tune number two) "Thine forever! God of Love."

Prayer—For faithfulness in following after Him Whom we have chosen to love, trusting Him, sacrificing for Him.

Luther League Hymn.

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September 20, 1925

HOW CAN JESUS HELP ME IN MY SCHOOL LIFE?

Phil. 4:4-9.

The Rev. Ralph D. Heim.

THE PLAN OF THE MEETING

The purpose is to let the older school boys and school girls decide to do what Jesus would have them do in their school life. They are to learn His principles and let their regard for Him impel them to action.

The questions embodied in the discussion should be given out in advance with instruction to think them over carefully; to find more than one answer if possible to link them with Scriptural statements or incidents. The answers may be given orally or in short written papers. The Leaguers might decide to undertake some specific item of school life betterment in their school.

The worship program may be of hymns of Praise to Christ with a favorite passage about Him and a prayer for wisdom and strength to do the Christ-like things in school.

THE TOPIC

Jesus was once a school boy, we read that he "increased in wisdom,"—he must have been a student. He was the Great Teacher —he must have been a Great Learner. Therefore, just as he has become our Heroic Example in other areas of our lives, he has help for us in our school life.

What sort of school life do you suppose Jesus had? Historians tell us that in His day and country, much of the education of the younger children was gained at home with the parents. Yet the larger synagogues had schools attached where scribes, Pharisees, and learned rabbis, instructed older children and young people. St. Paul was a pupil in one of these schools presided over by one Gamaliel. As for Jesus, you will remember that when twelve years of age he had a few hours with the most learned teachers at the great Temple. Beyond this we can only conjecture what his school life actually was.

However, there are some things we can be very sure about. Let us very reverently suppose that Jesus had attended a school like ours. What kind of High School pupil would he have been?

What would Jesus have done about athletic sports?

What would Jesus have chosen as the purposes for which He was studying?

What would Jesus have done about examinations?

Would Jesus have been a "dragger" or a "lifter" in the schoolroom?

What sort of school spirit would Jesus have fostered?

What would Jesus have done about High School boys' or girls' temptations to do wrong?

How would Jesus have treated His poor, crippled, less brilliant, foreign or colored classmates; His friends; His teachers; His Superiors?

What place would the specifically religious things have had among all the things Jesus studied?

Would Jesus have been, therefore a happier or sadder High School pupil than you?

Finally, are there any conditions in your school that you can make more like Jesus would have them? Are there any conditions in yourself that you can change to be more like Jesus would have you?

At the base of one of those monarchs of mountains in the Alps is a granite monument. One of the figures is that of a guide with eyes gazing at the peak; hand on his alpenstock; body bent forward with eager intensity to meet the challenge of the ascent. The other figure is of a somewhat fearful climber, afraid of his own weakness and inexperience and knowing all the hardness of the way. To him the guide seems to say, "Follow Me, I know the way." So Jesus summons you to the best year of your school life.

September 27, 1925

HOW CAN WE SERVE OUR NEIGHBORHOOD?

"Land of All Nations"—Chapter 2—A Modern Columbus (Constantin Panunzio)

Matt. 25:34-46.

In the little city of Molfetta, a quaint old town of Southern Italy, there was great rejoicing one day over the birth of a baby. The joy was the greater because the baby was a boy, who could carry on the name of his grandfather, Don Costantino, the family hero. When Italy was much oppressed by the Bourbon rulers, in the middle of the last century, Don Costantino had been the leader of a group of patriots who organized to resist that tyranny. Spies informed on them, and they were hastened to prison without trial. Don Costantino, as their leader, was compelled to drink a cup of poison, while his followers were released on promise to conspire no more.

Don Costantino left a widow and six children, among whom his memory was held as that of a saint and hero. That was why, when the little grandson was born, the child was christened Costantino, or Constantine Panunzio. From his birth, his grandmother had charge of his bringing-up, and she never ceased to tell him that he was to be a great man, like his grandfather. She had his future fully planned; he was to be "first a priest, then a teacher and at last a patriotic statesman."

In these plans she was seconded by her son, Constantine's father, to whom she had contrived to give a university education. He had become a lawyer of many and varied interests. At one time he established and conducted a private school for boys; he was also a writer and a speaker of some note, especially on the subject of clean politics, in which he was deeply interested.

At times Constantine's father was a stern ruler in his household, and in after life the boy remembered many severe punishments, most of them for truancy from school. At other times, his father was a delightful companion, taking the boy on walks and fishing trips. He almost overwhelmed him with tenderness when Constantine lost the sight of one eye while playing with fireworks, as the boys did at Christmas time,

for in Italy fireworks were a part of the Christmas celebration.

They had lost sight of the fact however, that Constantine had had another grandfather, from whom he inherited more than he did from Don Costantino. This was his mother's father, who had been a sea captain, and had lost his life in a shipwreck.

From his very earliest days, Constantine seemed to hear the call of the sea. Even his kindergarten books were covered with crude drawings of ships. At every opportunity he would run off to the harbor to watch the vessels go by or to board those that lay at anchor. His toys were always ships. He spent every bit of money he could get for little vessels, which he fitted out with complete rigging. "My dreams at night," he says, "were almost invariably of ships, of oceans, and far countries. His love of the water often led him to play truant from school, in spite of the severe punishment he would receive both from his father and his teacher.

His father, thinking to shame him into going back to school, mistakenly tried to crush the desire for the sea out of the boy, first by putting him to work at various occupations, in a foundry, a soap factory, a blacksmith's shop, and a cobbler's place, and then in the electric plant. The boy liked these new experiences and enjoyed earning his money—which he spent, as usual, on toy ships. The only result was that while working in the soap factory, he learned that the soap he was making was to be sent to America, and he straightway resolved that he would go to America himself some day.

He was sent back to school and finally to the seminary to train for the priesthood. This place was like a dungeon to him, with the dark rooms, long corridors, and iron fence twelve feet high all around the grounds, which the pupils were not allowed to pass. Having had a fight with the teacher, he ran away, and so at the age of thirteen, having convinced everybody that he was not meant for a scholar, certainly not a priest, Constantine was allowed to ship on a coasting schooner, as a sailor boy.

For a year and a half, Constantine voyaged back and forth along the Adriatic and then visited in many ports in Europe from Constantinople to the British Isles. Still, the call of the wide, grew louder, and at last he shipped on a brig bound for America, Australia, and the South Sea Islands.

His ideas of America were very vague. Much that he had heard of America was from sailors, and to his mind the name brought a vision of vast stretches of virgin lands, and great winding rivers, of a leisurely life among easy going people in a mild climate. How different he found it, when he landed among the crowded streets in Boston, to pass his first winter, in the rigors of New England. For five days he lived on a loaf of bread a day, and slept on a recreation pier. On the fifth day, he met on the pier a French sailor named Louis. They struck up a friendship, though they had to converse, chiefly by signs; and they went about together inquiring for work.

They secured several unsatisfactory positions, such as digging ditches, laborers in a woollen mill, laborers in lumber camps, farm hands, in all of which they were badly treated, because they were regarded as "foreigners."

Advantage was taken of their ignorance, to cheat them of their wages, and when they sought redress of the law they were misunderstood and cast into prison. But the good old Judge, before whom Constantine appeared, listened kindly to his story, and did nothing more than to buy him a ticket to Stacyville, where he finally found someone who befriended him, gave him a job on the farm. Took him into the family, which was Christian, gave him a New Testament as a Christmas gift, which led him to embrace Protestantism and live a righteous life.

This made him eager to learn better English, and many other things. The oldest daughter of the Richmonds was a schoolteacher, and he persuaded her to let him attend her school. But the children made fun of this big fellow of twenty who did not know as much as they; they called him names and threw paper wads at him, till Miss Richmond decided to teach him at home.

This was the beginning of his educational career. He prepared himself to enter the Maine Wesley Seminary, from which he received a degree. Then he went to the Boston School of Theology to prepare for the ministry. After ordination he worked among the immigrants, then he thought he saw a chance to help his own people, by taking a downtown church in Boston, whose congregation had dwindled greatly, with the coming in of Italians all around them. He hoped to combine service to the small American membership and to the Italian community about it, but the Church officers totally refused to have "this well known Church, or even a part of it, turned into an Italian Church," "so that plan failed."

He had however an "American big brother," who always stood by him, invited him to his house, took him to concerts and plays, introduced him to his wife and friends, and was truly a brother to him.

Constantine labored hard and unselfishly in the tenement sections and submitted himself on one occasion to unjust arrest, simply to bring before the court and public the ill

(*Continued on page* 34)

Junior Department

"TAKE CARE OF THE JUNIORS AND THE SENIOR LEAGUE WILL TAKE CARE OF ITSELF"

THE JUNIOR READING COURSE

Chinese Lanterns—Meyers	$ .75
Uncle Sam's Family—McConnell	1.00
The Marigold Horse—Seebach	1.25
Best Bible Tales—Hurst	1.50
Martin of Mansfeld—Seebach	.75
Through Story-Land with the Children—Faulkner	1.25

REGISTRATION

We last reported 138 registered Leagues. The following have since registered:

139. St. Matthew's, Wauwatosa, Wisc.
140. St. Matthew's, Brooklyn, N. Y.
141. First Church, Portage, Pa.
142. Grace, Tarentum, Pa.
143. Mt. Zion, N. S., Pittsburgh, Pa.
144. Ebenezer, Columbia, S. C.
145. St. Mark's York, Pa.
146. St. Paul's, New York City.
147. Zion, Girardville, Pa.
148. First German-English, Wilbes-Barre, Pa.
149. Salem, Delmont, Pa.
150. Redeemer Evangelical, Milwaukee, Wisc.
151. St. Paul's, Frostburg, Md.
152. St. John's, Salisbury, N. C.

JUNIOR OBJECTIVE FUND

We are happy to make the following report:

Previously reported	$173.55
Zion, Hummelstown, Pa.	3.00
St. Paul's, Gordon, Pa.	3.00
St. James, Hellam, Pa.	3.00
St. Paul's Philadelphia, Pa.	10.00
First, New Kensington, Pa.	3.00
Christ, Lawrence Park, Erie, Pa.	3.00
St. Paul's, Chicago, Ill.	3.00
St. John's, East Liverpool, Ohio.	5.00
Reformation (C. E.), Baltimore, Md.	3.00
First, Greensburg, Pa.	3.00
Redeemer, Reading, Pa.	3.00
Messiah, Flushing, L. I., N. Y.	10.00
Memorial, Harrisburg, Pa.	3.00
St. Joseph's, Allentown, Pa.	3.00
Philadelphia District Juniors	6.35
Zion, Olney, Philadelphia, Pa.	3.00
Messiah, Homestead, Pa.	3.00
Orangeburg Church, Orangeburg, S. C.	3.00
St. John's, Nanticoke, Pa.	3.00
Holy Trinity, Salem, Ohio.	3.00
First, Vandergrift, Pa.	3.00
Grace, Royersford, Pa.	3.00
Salem, Reamstown, Pa.	2.00
St. John's, East Mauch Chunk, Pa.	4.00
Total	$266.90

FROM THE JUNIOR SECRETARY'S REPORT

The following facts gleaned from the Junior Secretary's report at Milwaukee, show the work done by the Junior Leagues during the past biennium. This is but a partial report, too, as some did not send in their statistical blanks!

Reading it, one cannot but be convinced that the sum total of work in the Junior Leagues is an item to be reckoned with!

Statistics.—At the time of the York Convention there were 148 Junior Leagues with 4,673 members. Today we have 200 reported, with approximately 6,700 members, and many others existing which have not reported. At the York Convention there were 14 district and state Junior Chairmen. Today we have 36. Registered Certificates were issued to 152 Junior Leagues.

From these we learn:

Statistical blanks were sent out the first of the year, and of these 93 were returned.

75 Junior Leagues meet weekly, 12 meet twice a month, 2 meet monthly. 72 use the Junior Topics in the REVIEW, 62 use the Program Packet, 28 have used the Junior Reading Course. 10 gave the Pageant for Juniors, 30 have attended Junior Rallies, 21 had Junior Mission Study Classes, 46 held parents' meetings, 31 held joint meetings with the Seniors or Intermediates, and 57 had picnics.

These Juniors contributed in *cash* to their local church $1,646.25, and to various benevolences, $1,229.63, a total of $2,875.88.

In addition the following work was done:

Christmas.—22 Leagues held special Christmas programs, 6 held Candlelight meetings, 9 had Christmas parties, 7 sent boxse to our Italian Settlement in Philadelphia, another a tree to the Italian Mission in Erie. One gave a party to Italian children in York, Pennsylvania, 1 sent toys to our Jewish Mission in Philadelphia, 1 sent a box and another a barrel of apples to the Epileptic Home in Rochester, Pa. I decorated a tree for the Oesterlein Orphan Home, 8 sent boxes to the Zelienople Orphan Home, 2 sent offerings of money and another 10 pounds of candy, 1 sent a box to Topton, and another to Tabitha Home. I sent 70 gifts to the Defective Home in New York, 1 dressed dolls for the Wartburg Home, 3 sent baskets to the poor, 1 sent toys to the Good Shepherd Home for Crippled Children, 1 gave a program at the Old Folks'

Home, 1 went carolling in the hospital, 1 visited the Almshouse and distributed 350 bags of candy. 2 sent boxes to the Transfiguration Junior League in New York City, 1 cared for 3 inner mission children, 1 sent a box to the Japan kindergarten, and 1 sent 65 toys to the Watuga Mission in North Carolina.

For Their Own Church.—One Junior League purchased 1 dozen Common Service Books, another bought 2 windows for the church basement, 1 helped purchase a communion set, another gave an altar to the church, another $25 to the Building Fund. 1 put a cement walk about the church, 1 bought a rug for the Sunday School room, 1 put a $125 art window in the church, another one costing $80, 1 gave $50 to the parsonage fund, 1 raised $170 to buy the choir vestments and build a platform in the Sunday School room. One Junior League is buying the chancel window in the new church at a cost of $3,000, $1,600 being in hand the first of last January.

At Thanksgiving.—8 Junior Leagues gave special programs, 5 sent baskets to the poor, others sent fruit and jellies to Children's Homes, books to a Sanitarium, toys to Virgin Islands, and 1 gave a party for poor children.

On St. Valentine Day.—I League made valentines for the Children's Hospital in Philadelphia.

On Mother's Day.—3 Junior Leagues entertained the mothers.

On Children's Day.—2 Leagues were in full charge of the program.

At Easter.—3 Junior Leagues gave Easter musical pageants, 2 sent toys to the Italian Mission, another baskets to shut-ins, another to orphanages, 1 had an Egg Hunt at the Girls' Home, 2 sang at the early Easter service, 1 visited the almshouse and left gifts, 1 sent 2 boxes of groceries and clothing to a needy family, and 1 sent a crate of eggs to Bethseda Home, Meadville, Pa., and another 7 dozen to the Jewish Mission in Philadelphia.

Missionary Activities.—One Junior League gave $50 for missions, another $45.64, and 1 orphan home Junior League $8. I League supports a native worker in India each year at $35 per year. One aids in the support of a missionary. 5 held Japanese parties and 4 gave Chinese Teas, and contributed the Funds. I made a dozen bandages and a dozen tray covers for a hospital in India. 1 gave a missionary a handkerchief shower, 1 gave $10 to the Fred Heins Fund of the New York State League, 1 gave $3 to hospital in India, 1 $3 for Piano Fund for Virgin Islands, 1 $5 to European Relief, 1 $6, and 1 gace $2 to Ellis Island. 1 gave $3 to Porto Rico, others sent gifts of toys, to India, Africa and Virgin Islands, 1 sent 100 spools of thread on Thread Day, and others report missionary story hours, missionary offerings, and special monthly missionary programs.

Inner Mission Activities.—Individual Junior Leagues report post cards and scrap books sent to children's hospitals, flowers and Sunday School papers taken to sick, clothing gathered for poor children, oranges and jellies collected and sent to sick, "The Message for the Day" distributed to shut-ins, telephone maintained at Americanization Centre in York, rag dolls and quilts sent to orphan homes, visits in almshouses, hospitals and orphanages.

Luther Study.—8 Junior Leagues report having special study classes on "Martin of Mansfeld," 1 sent this book to the Junior League in the Virgin Islands, 1 made Luther Booklets, 1 gave Luther's picture to the church, a number have given special Luther programs.

Bible Study.—9 report special Bible drills, memory work, and Bible contests, the rest of the 93 reporting each list Bible stories, Bible story hour, memorizing Bible verses, dramatizing of Bible stories, as part of their regular work.

League Work.—1 Junior League is a Sustaining Member of the Luther League of America. 1 gave $5 for general League work, 4 report giving demonstrations at conventions, 15 report special public meetings, 3 report Junior League choirs, 1 contributed $10 for literature, 2 visited other Junior Leagues and assisted in program, 23 report socials, 2 took over evening service giving special program, 1 reports installing their Junior officers at the regular morning service, 7 report special Contests, and 1 reports attending service as a group twice a year.

In addition to the above the Juniors had as their special work this year the raising of $300 for Education-Mission-Life Service, and this has been raised.

A conservative estimate, of the value of all this work done would place the amount at approximately $7,000—from Junior Leaguers! Pretty good for Juniors, is it not?

And far above the monetary value is the training in good works and Christian spirit which the giving of the above gifts is fostering in the children.

JUNIOR NEWS ITEMS

New York.—The Junior Secretary was given a very pleasant surprise at the Hudson Convention when she found 18 more Junior and Intermediate Leagues than we had a record of in the office: New York now has 53 Junior and Intermediate Leagues 25 brand new this year.

Pennsylvania: get busy and reach your 75 mark.

Other interesting items from their Chairman's reports: 800 Junior Leaguers in the state; $104.46 contributed to local expenses, $334.20 to local church, $35.11 to Foreign Missions, $10.00 to Inner Missions, $29.00 to Special Junior Objective, total, $512.77. 151 Juniors attended at least 25 Church services during year, 5 leagues use the Junior Reading Course, and 22 Juniors have completed three books. Several Junior choirs have been organized, Thread Day observed, Christmas box sent to Watuga Mission, canned goods sent to Inner Mission Society, dolls to Wartburg Home, Thanksgiving baskets to poor, scrap books to hospital, flowers to sick, special programs given in each League, and demonstrations at district conventions.

Pittsburgh, Pa.—A most successful Junior Convention of Branch No. 5, Pittsburgh District, was held June 13th, in St. Luke's Church, Northsied. A Junior President and Secretary were in charge, opening exercise's hymn, 23rd Psalm, prayer, hymn—were followed by roll call and registration. An address of welcome, a piano solo and a vocal solo were given by the Juniors of Mt. Olivet. An exercise "Luther's Coat of Arms" was given by 12 Juniors of Grace, N. S. 9 Juniors of St. Luke's gave a Memory Exercise, reciting the Beatitudes, the Ten Commandments, Psalms 91, 1, 23, 67, I Cor. 13; a Bible Alphabet, the Books of the Bible and the Lord's Prayer. A paper "Tomorrow" showing the Junior League's aims was presented by Hazel Morgan of Trinity, Wood's Run. Bible verses and a hymn were given by the Juniors of Mt. Zion. A talk on Junior work was given by the Junior Secretary, Miss Brenda L. Mehlhouse. Junior officers were appointed for the coming year. Six Leagues were represented. A social hour, with games and refreshments in charge of St. Luke's Juniors and the taking of a convention picture concluded the program.

Zelienople, Pa.—The Orphan Home at Zelienople has a flourishing Junior League. They meet every Sunday evening, study the Topics, have papers prepared by the Juniors, and discuss the lessons. They have a box known as the "Lord's Treasury" into which true self-denial offerings are put at each meeting, the same to be sent, as the superintendent states, "to some who need it more than we." The Junior Secretary was privileged to meet with this League in June.

Connellsville, Pa.—The Juniors were present at the Greensburg District Luther League Convention, fourteen of them gave an exercise, "Wanted a Junior Leader," and 12 in costumes in the Luther League Colors, gave the exercise, "Luther's Coat of Arms." When the Convention picture was taken these Juniors, in their costumes, and bearing a large Luther League emblem were on the front line. Junior work was presented at the convention by the Junior Secretary.

Uniondale, Ind.—The Junior League of Uniondale, Indiana made scrap books and sent them to the hospital at Fort Wayne. A Topic on Church attendance was recently studied, and a dozen Juniors volunteered to keep a record of the texts, and a number of lessons in the sermons, for six weeks, and booklets were prepared for this purpose.

Philadelphia, Pa.—The Spring Junior Convention of the Philadelphia District was held in St. Paul's Church on May 23, the following program was used:

Hymn 159, 232.
23rd Psalm, Gloria Patri.
Scripture, Matt. 18:1-6.
Prayer.
Hymn 240.
Roll Call.
Minutes.
Presentation for largest delegation.
Appointment of officers.
Offering for Junior Objective Fund.
Hymn 17.
Pageant—"Even These Little Ones"—St. Paul's Junior League.
Recitation—Edna Grothehen.
Story-telling—Miss Grant.
Junior Rally Hymn.
Lord's Prayer, and Benediction.
Social and Games.

Indiana State Convention.—At the convention of the Luther League of the Indiana Synod, held at Brookville, Ind., on June 17-19, a Junior Conference was held under the direction of the Junior Secretary, and two Juniors, garbed in the Luther League colors, gave an explanation of the Luther League Emblem.

York, Pa.—Four Juniors of Union Church, York, Ruth Hoopes, Margaret Heckaman, Daisie Arnold, and Fred Feldmann—have completed the Junior Reading Course and been awarded certificates.

PROGRAM
FOR
THE YORK DISTRICT LUTHER LEAGUE JUNIOR CONFERENCE
Saturday afternoon, May 16, 1925
Zion Lutheran Church, York, Pa.

Song—"Saviour, Like a Shepherd Lead Us."
Scripture Lesson—I Samuel 3:1-10, by Alexander Bupp.
Prayer—By Sister Florence Pohlman.
Song—"Jesus Loves Me."
Address of Welcome—Anna Rhoads, Zion Lutheran Church, York.
Dramatization—"The Church Year"—Christ Jr. L. L., York.

Song—"We're a Little Junior Band"—Christ Jr. L. L., Dallastown.
Reading—"A Good Little Boy"—Robert Stover, Christ Jr. L. L., Shrewsbury.
Solo—"Listen to the Daisies"—Annabelle Ness, Christ Jr. L. L., Spry.
Song—"Do you Know How Many Stars?"—St. Peter's Jr. L. L., York.
Dramatization—"The Story of Samuel"—Union Jr. L. L., York.
Piano Solo—"The Silent Confession"—Dorothy Strickler, St. James' Jr. L. L., Hellam.
Short Talk—Mr. Lester F. Bahn, President, York District L. L.
Reading—Electa Kilgore, Grace Jr. L. L., Red Lion.
Quartette—"Garland of Roses"—St. James' Jr. L. L., Hellam.
Stories—By Mrs. M. Haller Frey.
Junior Rally Hymn.
Lord's Prayer and Mispah Benediction.

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TOPICS
September 6, 1925

THE PEOPLE WHO COME HERE IN BOATS (Immigrants)

(Missionary)

Mrs. A. J. Fenner

PROGRAM

Hymn—"My Country 'Tis of Thee."
Recitation—By a Junior.

"Just today we chanced to meet
Down upon the busy street,
And I wondered whence he came,
What was once his nation's name?
So I asked him, 'Tell me true,
Are you Pole or Russian Jew?
Belgian, Spanish, Swiss, Moravian,
Dutch or Greek or Scandinavian?'
Then he gave me his reply
As he raised his head on high:
What I was is naught to me
In this land of liberty:
In my soul, as man to man
I am just American."

Bible Verses—(Recited by Juniors, learned by all.)

Leader—How does God wish us to treat the stranger?

1. "Thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

2. 'If a stranger sojourn with you in your land, ye shall not vex him.

3. "Love ye therefore the stranger."

Leader—If we forget these words of God how shall we be judged?

"I was a Stranger, and ye took Me not in . . . Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

(Enter Junior (Leader), representing Immigrant Mission Board.)

"Good afternoon Juniors. I was very pleased when your superintendent asked me to attend your meeting and tell you something about 'The People Who Come Here in Boats.' I come from The Immigrant Mission Board. Do you know what the word immigrate means? Well, to immigrate, 'is to come into a country for permanent residence.' Just as birds *migrate* from place to place, so people emigrate from country to country. Each year, thousands of people from other lands, come to our shores to make America their home."

"Hardly any of these people are able to speak our language and everything is very strange and new to them. You know how strange you feel if you go to live in a new city. The streets all have different names and the stores and cars all seem so queer—do they not? Now just suppose you could not speak the same language as the other people in that city, would you not feel lost?"

"When the great ocean liners sail into the ports of New York and Philadelphia, they bring with them thousands of immigrants from other lands. There are other ports where they are coming in also, but the largest numbers arrive at these two ports. At each of these points our Church has built a Mission, to care for the Lutherans who come to this country. A pastor and his helpers live at each mission and do all that they can to help these strangers in a strange land."

A Junior from the group asks the question, "What are some of the ways in which the Immigrant Board helps these people?"

Leader—1. It helps them to locate friends or relatives.

2. It finds some one who can speak to them in their own language.

3. It helps them to find work.

4. If they are poor and needy, they may remain a certain length of time, at the mission, free of charge.

5. It cares for the sick.

6. They find a church home for these people.

Junior Asks the Question—"Does the Immigrant Board work only at these two ports?"

Leader—"This is only a small part of their work. The thousands of immigrants who come each year, settle in different parts of our country and our Lutheran Church has many pastors and missionaries working among them.

"Way back in 1623 the Lutherans began to emigrate to America. First came some from Holland, then Sweden and then Germany. Now we have them from all parts of the world. 'Just recently a number of Persian Lutherans came to America.' Not only the Lutherans are helping these people but Christians of the denominations."

"I have brought some of my Immigrant Friends with me this afternoon and they would like to speak to you."

Jewish Immigrant—"I came from Russia only a few years ago. Three millions of my people live here in America. One-half of all the Jews in the United States live in New York. The United Lutheran Church has four Jewish Missions. They are located in Philadelphia, Pittsburgh, Baltimore and Toledo."

Italian Immigrant—"I am one of the five million Italians in the United States. My home is in Philadelphia. Every week I attend the Junior Luther League meeting at The Martin Luther Neighborhood House. My twin sisters attend Kindergarten at the House and Mother and Father go every evening to the English classes."

Slovak Immigrant—"We are 700,000 strong and have our own Slavic churches, ministers and missionaries.

Hungarian Immigrant—"400,000 of my people have come to your fair land. Although only a few of us are Lutherans, we have eight Lutheran Churches and six ministers."

Polish Immigrant—"Did you know that there are three millions of us living here in America? Our numbers are large but our churches few. Only one-third of us have a church home. Why are my people forgetting God? Won't you help to bring my people back to Him?"

Leader—"These are only a few of my Immigrant friends. If we had time, many more might speak to you. Will (John) tell us now, how the immigrant helps *us*."

Junior—

"I am the immigrant;

I contribute 85 per cent of all the labor in the slaughtering and meat-packing industries;

I do seven-tenths of the coal mining.

I do seven-tenths of all the work in the woolen mills;

I contribute nine-tenths of all the clothing;

I manufacture more than half the shoes;

I build four-fifths of all the furniture;

I turn out four-fifths of all the leather;

I make half the gloves;

I refine nearly nineteen-twentieths of the sugar;

I make half the tobacco and cigars;

No wonder I am a problem! What would you do without me?"

Discussion—What can we do for the immigrant?

Call him by his right name, not sheeny, dago, wop, nigger, Jap.

Be kind to him at school.

Prayer.

Hymn—"God Make My Life a Little Light."

September 13, 1925

JOHN, WHO LOVED JESUS, AND JOHNS OF LATER TIMES

(Bible Story)

Esther E. Martin

Poster—Silhouette of a soldier mounted on a contrasting color. Pattern can be secured from story book. Ask Juniors to bring such a picture a week or two before the meeting. Most all of them will have some sort of a picture in books or games and a suitable pattern can be selected. Words "This man was a soldier of peace—come and hear about him at Junior League today."

Invitation—Cut out letters J O H N about three inches high. If you cannot make square letters, get patterns from magazines. Make letters separate and of blue paper. Explain in Junior League that we think of blue as standing for truth and that John was true to Jesus. Keep John's name a secret—there will be more interest shown—until the topic is taken up.

PROGRAM

Hymn—Love Divine, Love Excelling.
Psalm 23.
Prayer—Sentence if possible.
Gloria.
Scripture Lesson.
Hymn—I Love to Hear the Story.
Separation of Groups.
Topic.
Business meeting or special feature.
Offering.
Closing service.

TOPIC

Superintendent or Leader—I wonder how many of you can pick out John when you see a picture of the Disciples. (Get the group picture that comes on one of the charts in Pictureland in the Sunday School lessons). It is because he is the youngest that we know him. In those days, it was customary for the Jews to let their beards grow and John was so young that his beard had not even started to grow. It may have been because John was the youngest of the group that Jesus loved him in a different way than the other disciples, that is, Jesus seemed to be more affectionate toward him.

Have Junior read the following Scripture passages to show Christ's love for John. John 13:23; 19:26; 21:7, 20, 24.

If Jesus loved John, we are sure that John loved Jesus and he shows this in the way he worked to establish Churches, after Christ ascended into Heaven, and especially because of his kindness to Jesus' mother.

(Have Junior read John 19:26-27.)

Somehow, when we think of John we think of *love*, for he has told us so much about Christian love. Paul also has told us much about *love* but he suffered so much persecu-

tion that we are not so apt to think of him as a soldier of peace and love.

(Have various Juniors read the Scripture passages they have found concerning Love as suggested in the Supt. helper.)

John was favored by God for he was permitted to write the last book of the Bible (who can name it?) which contains a revelation of heaven and the assurance that Jesus will come again.

Johns of Later Times.

Choose some of the characters mentioned in the books of your Reading Course or other books in the Junior Library and have various children review their lives. Or better yet, have a discussion by the Juniors as to what great Christian men seemed to pattern their lives after John. The latter form is excellent training for the Juniors and very often encourages the timid ones to talk. If you have never followed this method it will not be difficult when once started.

Suggested Characters—Luther, Passavant, various home and foreign missionaries including women.

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September 20, 1925

TALKING TO GOD IN OUR HOMES

(Point 2—Junior Standard of Efficiency)

Sister Pearle Lyerly

Pray for Workers.—Matt. 9:37, 38.
Reward.—Matt. 7:8.
Assurance.—Luke 11:9.
Yield Thyself.—Mark 11:25.
Ever Ready.—John 15:16.
Remember He Will Help.—Matt. 26:41.
Ask.—Matt. 21:22.
Tell Jesus.—Matt. 6:5-8.
Have Faith.—Mark 11:24.
Only Trust Him.—Luke 11:19.
Many Good Things.—Matt. 7:11.
Eternal Happiness.—Matt. 26:41.

SUGGESTIONS

Materials—Two pieces of cardboard, one white and one colored. Five yards of narrow ribbon. Cut the white into triangles that will be about three inches on a side. On each one write "*Prayer at Home.*" Cut the colored cardboard into small pieces of any shape you wish and write one of the Prayer verses of the Bible on it. Tie one of these to each of the triangles with the ribbon. Make one for each Junior, and a few to send to any sick friends whom they may know.

Another way is to write *Prayer at Home* on the blackboard and add the meanings as the children read the passages assigned.

The Still Hour—There must be quiet in the home when God speaks to the family through His Word and when you have a heart to heart talk with God. With this you may hear the "Sound of Gentle Stillness" with which our Master speaks His Messages. Nothing quiets both troubled mind and spirit as the conversation with Him in the stillness. With this every member of the famiy will be able to say the following:

"I have seen the face of Jesus,
Tell me not of aught beside;
I have heard the voice of Jesus
All my soul is satisfied."

Bible Men Who Talked With God.

It is a striking fact that the men in the Bible record to whom God revealed Himself most and who He used most were men who kept *The Still Hour.*

That *Moses* kept it by God's own arrangement is plain from Exodus 34:2-4. (Have read.) There are many other statements regarding this wonderful man to whom God talked face to face.

David—From the Psalms we know David kept *The Still Hour* in the morning. (Have the following passages read and point out the habit David had.) Read Psalm 5:3; 57:8, 88:13, 143:8.

Isaiah knew the sweetness and power of the daily conversation with God, as Isa. 50:4 clearly shows.

David prized so highly his *Still Hour* that he spent a night with the lions rather than miss spending his customary hours with God. He preferred the possibility of giving up his life for God to giving up his daily appointments with God.

Jesus Christ is our greatest inspiration because of the wonderful life of prayer which He lived while here among men. He had His "*Still Hour*" at different periods of night and day. Mark 1:35 tells us—"And in the morning, a great while before day, He rose up and went out into a desert place and there prayed."

God Answers the Prayers of His Children—Illustration. In northern New York lived a traveling man who sold paper bags as his trade. He had no university training, but in his home he learned to talk to God. After a period each day for a number of years he became a graduate student in the school of Prayer. After starting in business he formed the habit of keeping a list of autographs of business men with whom he had dealings, but who were not Christians. This was his prayer-book, and in the home, in the train or in the hotels he played for them. One of the fruits of his prayers was S. M. Sayford. Mr. Sayford by his communion with God led C. K. Ober to Christ and Mr. Ober found John R. Mott in Cornell University, struggling over the problems of his life work. It was because of one man's prayers that Mr. Mott chose Christian Service as a career. "He that saveth his time from prayer shall lose it; he that loseth his time in communion with God shall find it in blessing."

Our Part—It is for us as Junior boys and girls to lead the way in our homes for the "*Still Hour*"—the reading of God's Word and the heart to heart conversation with God. Let us have this daily talk with our Master that our work and play may be brought out in the tenderness, purity and strength of Jesus Christ.

Jesus Said—"Your Father knoweth what things ye have need of, before ye ask him." —Matt. 6:8. Think of the answers to these questions when you talk with your Heavenly Father. Do I know the things He knows that I need? Am I asking for the things He is thinking about?

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September 27, 1925

WHAT JUNIORS CAN DO FOR THE CHURCH

A Rally Meeting

Mrs. M. Haller Frey

Hymn—Saviour, Like a Shepherd Lead us.

24th Psalm—In unison.

Sentence Prayers—(By Juniors—voluntarily by older boys and girls; written out for younger.)

Scripture Lesson—Hebrews 12:1, 2. Explained and applied by Superintendent.

Hymn—I Think When I Read that Sweet Story of Old.

Four Short Papers on Service—By Juniors, based on Bible references.

1—Learning.—St. Luke 10:38, 39.
2—Giving the Best.—St. John 12:2, 3.
3—Preparation.—St. Luke 10:27.
4—Jesus Served.—St. John 13:4, 5.

Recitation—Serving by Shining.

There is need of the tiniest candle
As well as the garish sun,
The humblest deed is ennobled
When it is worthily done.
Don't spurn to be a rushlight,
Because you are not a star,
But brighten some bit of darkness
By shining just where you are.
You may never be called to brighten
The darkened regions afar,
So fill, for the day, your mission
By shining just where you are.

Prayer— By a Junior:

"Lord Jesus, thou who lovest,
Each little child like me,
Oh, take my life and use it,
And let me shine for Thee;
Oh, give me little tasks to do,
To show how much I love thee too." Amen

Junior Rally Hymn.

SUGGESTIONS FOR SUPERINTENDENT

A short talk on origin and significance of Luther League emblem would be most interesting for the children. As this is the opening of the fall and winter work the boys and girls should be keyed up, as it were, to a realization of the great and splendid heritage that belongs to them. Have an Intermediate or Senior give this talk, followed, if at all possible, by the exercise "Luther's Coat of Arms." Truths learned through the ear will be riveted by that brought before the eye.

Be sure and have a program outlined for the fall and winter and present it to your group at this time. An organization without a program will never get very far. Tell group of various special things, aside from the regular topic study, that will mean work and play. A short hike or two before winter sets in; Christmas parties and indoor picnics—anything—but be sure you have a program to present. If these do not appeal, how about the Reading Course and all the other good things aside from the regular topics.

Make the room attractive. Autumn leaves combined with the Luther League colors make a charming decoration and appeals to the children. After a summer of little or no activity you will find it difficult to get your entire group together for a Rally Meeting, but with hard work it can be done; the hardest work will be to hold them after the first meeting. Having an attractive room will be a great help. They will go home, filled with the nice things and will want to come again.

If possible, have light refreshments. It doesn't take much to please children. This as a social feature always assures a successful Rally.

Be sure and emphasize the great and important part the children have in the Church. Once they understand this fact they will be more willing to serve the Church. Commendation for the smallest bit of service rendered creates a glow in the heart of a child that will become a flame in later years if properly fanned and nourished. Endeavor to make the program outlined, which points to service, become a real thing in a child's life, pointing out the fact that each child is part of the Church which they attend.

Various leaders or superintendents grouped together will find it comparatively easy to arrange for a Junior District Rally. These Rallies have met with marked success. Saturday afternoon is a good time for a meeting of this kind, as the children have no school or lessons the next day.

Plenty material will be found in the various organizations to furnish an attractive program. A good, wide awake speaker, interested not only in the work but in children as well, always proves an asset.

The program should not be too lengthy. Three hours, two to five, seems to be popular. If you want to make the afternoon

(*Continued on page* 34)

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

NOVA SCOTIA

The tenth annual convention of the Luther League of Nova Scotia was held on June 3 in the Church of the Resurrection, Halifax.

The opening service was conducted by the Rev. F. D. Smith, and routine business was transacted at the first session.

At the afternoon session the opening service was conducted by the Rev. S. Nonemacher. A paper, "The Luther League Reaching Its Young People," was presented by the Rev. Carl Sorensen. A round table and question box was conducted by the General Secretary of the Luther League of America, Mr. Harry Hodges.

At the rally service in the evening there was special music, and the rally address was delivered by Mr. Hodges.

OHIO

WHEELING DISTRICT LEAGUE. The spring convention of the Wheeling District League was held Thursday, May 28, in St. Luke's Church, Marietta.

At the afternoon session business was considered. This was followed by a Conference on League Problems and Successful Methods in Overcoming Them. "In What Way Can the Wheeling District Be of Assistance to the Local League?" and "How Can We, as Local Leagues, Assist the Wheeling District to Fulfill Its Mission?" were discussed.

At the evening session the address was made on "The New Vision in Religious Education," by the Rev. Paul H. Heisey, Ph.D., of Wittenberg College.

TOLEDO.

A pledge of $100 to Wittenberg College was made by the United Luther Leagues of Toledo, Ohio, at their last meeting. The principal speaker at this meeting was Mr. Carl Strobel, a Senior at Wittenberg, who spoke on "The Benefits Derived from a Christian College."

FINDLAY.

A Union Luther League has been formed by the three churches of Findlay. As expressed in its constitution, the "Object of this Union League" shall be to create a greater and better relationship between the Lutheran young people of Findlay, Ohio, and to further the spirit of loyalty to the church and to stimulate Christian activity through education, missions, life service and stewardship.

Three devotional meetings, and three business and social meetings are to be held each year, at the call of the executive committee.

A banner is to be awarded to the League having the largest percentage of its membership present at each meeting.

FIRST CHURCH, FINDLAY

The service on Sunday evening, May 17, was in charge of the Luther League. Special music, two addresses, "Why Go to Church?" and "Why a Luther League?" and a pageant, featured the service.

WESTERN DISTRICT

The fourth annual convention of the Western District Luther League of Ohio was held May 30 and 31 in St. Mark's Church, Fremont. At the opening session, the devotional service was conducted by Sister Alma Boarts, of Glenwood, Toledo. Business was conducted. Three conferences, "Why a Luther League?" by Philip Handel, Upper Sandusky; "What the League Expects of the Pastor," Gladys Baker, Lima, and "What the Pastor Experts of the League," Rev. F. E. Strobel, Toledo, were followed by discussion of the same under the direction of Trinity League, Findlay. A closing memorial service was conducted by the Rev. W. H. Ray, Fremont. A group picture was taken at the close of this session.

The second session was opened by devotions in charge of the Rev. Isadore Schwarts, of the Jewish Mission, Toledo. "Duties of Officers," by Defiance League; "Duties of Leaders," by James Yohe, Carey, and "Duties of Leaguers," by Blanche Goldner, North Baltimore, was followed by discussion and a question box in charge of Earl Kochheiser, president of the State League.

The third session was in the form of a banquet, with the awarding of the contest prize, a dramatization, Esther the Daring, by St. Marks, Fremont, followed by a social and stunts.

Sunday morning the delegates attended Sunday school, and at the morning service the address was given by the Rev. E. F. Ritter, D.D., of Robinswood Hospital, Toledo, who spoke on "Scars." This was followed by the installation of officers.

At the closing session a Model Luther League meeting was conducted by Miss Faye Foreman, of Findlay, a pageant was presented by the Intermediate League of the First Church, Findlay, and an address on "Missions" given by Miss Rosetta Moell, of Wapakoneta.

NEW JERSEY

Atonement, Asbury, N. J., is an active League, looking forward to entertaining the State Convention in October.

On May 26 it sponsored a concert by the Mozart Glee Club, comprised of twenty-five young ladies, assisted by Miss Dorothy Ogden Garrison, reader.

A Chinese evening was given, with an entertainment, an address by a returned missionary, and Chinese decorations and refreshments.

On June 4 a strawberry festival was held on the church lawn with music and decorations.

The League will remain in session during all the summer months, holding a social and business meeting the first Monday of each month and the regular devotional meeting every Sunday night at 7 o'clock. Visitors to the shore are cordially invited to join in all the devotional meetings and in the various summer outings planned for July and August.

PENNSYLVANIA

The annual convention of the Greensburg District Luther League was held in Trinity Church, Connellsville, Pa., Friday, June 12, 1925.

The convention theme was "Building the

Church." The convention chaplain was Rev. A. W. Trumpeter, of Mt. Pleasant, Pa.

After the registration of delegates, the morning session opened at 9:30, the devotional service being conducted by the chaplain. The address of welcome was delivered by Mr. Ralph Richey, president of the Connellsville League. This was followed by the response by Mr. Frank I. Bossart, president of the District League.

The business session was then had, at which the report of the president, treasurer and statistician were made and received. The treasurer's report showed all bills paid, a contribution of $50 to the Inner Mission work, all State and national dues paid up to August and a small balance in the treasury. A letter of greeting from Mr. D. A. Kommel, chairman of the executive committee of the Luther League of Pennsylvania, was read. Miss Ellen Whitmore, of Greensburg, Zion's, read a splendid report of the State convention at Lancaster. Two Senior Leagues, Mt. Pleasant and Jeannette, St. Mark's, Greensburg Zion Junior League and Manor Intermediate League were received into the district membership.

A splendid paper on "Missions," one of the three objectives of the Luther League, was read by Miss Margaret Zimmerman, of First Church, Greensburg, and another fine paper on another objective, "Life Service," was presented by Rev. W. E. Arnholt, of Jeannette. Both these subjects were discussed briefly.

Mr. Robert Oberly, who is about to sail for Africa as a missionary, was introduced to the convention and made a few remarks.

Miss Brenda Mehlhouse, Junior and Intermediate Secretary of the Luther League of America, was also introduced to the convention.

The convention then adjourned for the noon hour, when a splendid dinner was served by the ladies of Trinity Church.

The afternoon session opened at 1:30. After devotions conducted by Rev. W. E. Arnholt, a business session was held. Reports of committees were received. The nominating committee presented the following names for election as officers and delegates, to wit: President, William M. Smith, Penn, Pa.; first vice-president, L. C. Price, Irwin, Pa.; second vice-president, Ralph Richey, Connellsville, Pa.; recording secretary, Miss Jane M. Truxal, Greensburg, Pa.; treasurer-statistician, Miss Marguerite Arnholt, Jeannette, Pa.; corresponding secretary, Miss Kathleen Cable, Connellsville.

Delegates to national convention: F. I. Bossart, L. C. Price, Miss Ellen Whitmore.

Delegates to State convention: Miss Kathleen Cable, Connellsville, Pa.; Miss Emma Bergman, Mount Pleasant, Pa.; Miss Meda Smail, Scottdale, Pa.; Mr. Oscar Nelson, Penn, Pa.; Mr. Claude Kepple, Jeannette, Pa.

These persons were duly elected.

The report of the resolutions committee contained a recommendation that the proposed Andhra Christian College project receive the enthusiastic and whole-hearted support of the District and Local Leagues.

Miss Anna Landis gave a brief review of the Intermediate League Reading Course.

A Junior demonstration was then given, in charge of Miss Brenda Mehlhouse. Two exercises, "Wanted, a Leader," and "The Luther League Emblem," were very nicely presented by groups of children from Trinity Church, after which Miss Mehlhouse gave a talk on Junior work, followed by a conference.

A beautiful duet, "One Sweetly Solemn Thought," was rendered by two young ladies of Trinity Church.

A recess was then had while a convention picture was taken, after which a solo was sung; announcements made, followed by an interesting conference on Intermediate work conducted by Miss Mehlhouse.

The convention then adjourned for the evening meal, and during that hour Rev. Roy J. Strock, returned missionary from India, presented the cause of the Andhra Christian College, after which, on motion, it was resolved to subscribe the sum of $50 to that cause.

The evening session opened at 7:30. Vespers were conducted by Rev. J. O. Glenn, of Scottdale, and the evening address, "Youth Answering the Challenge," was delivered in a most masterly way by Rev. A. W. Steinfurth, pastor of Zion Church, Greensburg, Pa.

This convention was attended by about one hundred delegates, officers and visitors; fourteen Leagues being represented by forty delegates and eight pastors.

PITTSBURGH DISTRICT LUTHER LEAGUE CONVENTION

The sixty-fifth convention of the Pittsburgh District Luther League was held in St. Peter's Church, Evans City, Pa., Thursday, May 21, 1925. Three interesting, instructive and well attended sessions were held, convening in the morning and concluding with the evening session. The ease and grace with which the business was transacted, together with the general whole-hearted spirit of the delegates, made this one of the best district conventionsc ever held in western Pennsylvania. The local League at Evans City apparently did their best in providing for the comfort and convenience of the visiting delegates. The Ladies' Aid Society assisted by providing palatable dinner and supper for the members of the convention.

The Rev. E. Victor Roland, pastor of Grace Church, Butler, Pa., the convention chaplain, had charge of all the devotional exercises. The president, Mr. D. C. Hill, presided at all the business sessions. Interesting and encouraging reports were given by the various officers and committees and it was quite evident by these reports that those who headed the offices and committees were not asleep since the preceding convention, six months before.

The statistician's report showed a membership of 1,375 members in 51 Senior Leagues; 159 members in 7 Intermediate Leagues, and 930 in 29 Junior Leagues, or 2,464 members in 87 organizations reporting, with contributions amounting to $3,078.54.

The convention theme was "The Program of the Church." Addresses were delivered by Dr. E. B. Burgess, president of the Pittsburgh Synod, and Dr. George W. Englar, of Bethany Church, East End, on different phases of the theme. These addresses were of such character that the delegates could not help but receive some real good; President Hill advised the delegates to return to their local Leagues and make use of the inspiration received by doing some real aggressive work.

The early part of the afternoon session was devoted to Intermediate League work, presented by Rev. F. W. Richter, Pittsburgh, Pa. He advised that the best plan to organize an Intermediate League was to get hold of the pastor's catechetical class immediately after confirmation. Boys and girls are just at an age then when they crave something to do and it is, therefore, a good idea to interest them in League work before something less useful attracts their attention.

The latter part of the afternoon session was given to the subject "Our Opportunities to Extend the Program of the Church." Miss Mary M. Schultz, Grace Church, Pittsburgh, very nicely told of such opportunities in the "Local Congregation," while Rev. A. P. Lentz, Re-

deemer Church, Monaca, Pa., clearly brought forth ideas of extending the Church's program in the Pittsburgh Synod.

Special music was offered by the local choir at the evening rally and the climax of a great day was reached when the evening address, "The Church's Spiritual Power," was delivered by Dr. Englar, who especially emphasized the wonderful power of real prayer, relating a number of examples to illustrate and prove his statements.

All in all it can truly be said that it was a great day for the Pittsburgh District Luther League. More power to them!

GEORGIA

LUTHER LEAGUE CONVENTION

A State Luther League in Georgia Organized

Quite a number of the Luther Leagues of Georgia were well represented at Zion Church, of Marlow, Ga., Rev. F. L. Lineberger, pastor, on Wednesday, May 27, for the purpose of organizing a State Luther League. Among the delegates from Plains, Ga., was Rev. Charles A. Philips, former pastor of Zion.

Rev. F. L. Lineberger delivered the keynote address, "The Luther League of the Church, by the Church and for the Church." Rev. Lineberger's inspiring address upon the relation of the Luther League organization to the Lutheran Church, and its vital work in the education and training of people for all departments of the church; and the loyalty of the Luther Leaguers to the Lutheran Church in all that the church accomplishes from the local congregations up through the District Synods and the United Lutheran Church, was an eyeopener to the convention, and at the conclusion of his address the delegates in convention were ready to consummate a State organization.

Rev. M. J. Epting, D.D., representing the Luther League of St. Paul's Church, Savannah. Ga., then spoke on "The Luther League an Asset in the Life of the Congregation," after which quite a number of the various Leagues told of the work they were doing.

A sumptuous dinner was then served and enjoyed by all.

In the afternoon session an excellent address was delivered by Mr. Donally, representing the Luther League of the Church of the Ascension, Savannah, Ga., on the subject of "The Luther League District Convention a Force in Developing Church Leaders for Our Synod," after which several interesting and helpful discussions were given by delegates.

Owing to the absence of Rev. W. A. Lutz, of Brunswick, Ga., Rev. Lineberger at this time read the model constitution for State Luther Leagues, after which the motion was made and carried that we organize and elect officers. The following were elected: President, Rev. F. L. Lineberger; vice-president, Rev. Charles A. Philips; recording secretary, Mrs. A. D. Gnann; corresponding secretary, Miss Delphine Dasher; treasurer, Mr. Hugh Jennings. The executive committee consists of these officers and two more who were elected: Mrs. C. A. Philips (one year) and Miss Grace Walhouer (two years).

On motion it was recommended that copies of the constitution be sent to the Leagues absent from the convention, in order that they may ratify and become members of the Georgia State League upon application to the executive committee.

All the Leagues who were not able to have delegates present at this convention, either wrote or wired greetings and expressed themselves as being heartily in favor of organizing a State League, and rejoiced to know the day of greater things for the Luther League work in Georgia, has arrived, and pledged themselves to do all in their scope to make the Georgia State League a force in the life of our church in Georgia.

The young people of the churches feel that the convention was a red-letter day in the life of Luther Leaguers.

The Luther League of Zion Church acted as host to the delegates.

At the evening session Rev. Charles Philips delivered an address on "The Consecration of Life to the Service of Christ," which gave many excellent thoughts for meditation.

Georgia State Luther League,
(Miss) Delphine Dasher, Cor. Sec.

ILLINOIS

THIRTY-FIRST ANNUAL CONVENTION LUTHER LEAGUE OF ILLINOIS

Decatur, Ill., May 29, 30 and 31, 1925

The trite saying "It pays to advertise" again proved true in the case of the thirty-first convention of the Luther League of Illinois. Decatur had been consistently advertised from the moment the thirtieth convention closed until the opening of the thirty-first convention, with the result that it was the most successful convention we have held in many years.

About 125 Leaguers were registered and it was a noteworthy fact that nearly every one attended every session. We heard it remarked several times that it was unusual, at conventions, to see so many delegates in their places at all the sessions, all apparently taking a part in or carefully noting all the proceedings.

Decatur had left absolutely nothing undone to make our stay a pleasant one. Never was royalty more royally entertained than were we of the Luther League of Illinois during our stay in Decatur.

During the convention we were happy to receive greetings from the presidents of the Wisconsin and Virginia State Leagues.

Our theme was "Taking Christ Seriously." The Rev. John J. Gent, of Mt. Carmel, Ill., in his convention sermon, "The Christ of the Twentieth Century," very forcibly told us why the Christ of today was as real and to be taken as seriously as the Christ who has lived since the first century. The Rev. Gent came as a stranger to our Leaguers, but after his splendid address the Leaguers just naturally wanted to get acquainted, and showed their approval of him by electing him to the executive committee the next day.

"What It Means to Take Christ Seriously" and "Hindrances and Helps to Taking Christ Seriously" were the subjects of the Saturday morning and afternoon talks by the Rev. William C. Zimmann, of Brookfield, Ill. Mr. Zimmann was ordained just a week prior to the convention, and the fine manner in which he handled his subjects leads us to predict that some day "Bill" will be listed among the leaders of our Lutheran Church, and we of the Luther League will be proud to point to the fact that one of his first official acts after ordination was to assist in our 1925 convention! The discussion following these talks was lively, interesting and instructive.

One of the first items of business was the discussion on the Junior question, as a result of which the resolution committee later returned a resolution asking that a continued effort be made to interest our Leagues in the Junior work. Miss Edith Nordsven was again appointed Junior chairman.

Reports of the president, Mr. Kenneth Hurst, and the chairman of the executive committee, Mr. Henry Kirkman, showed increased activity and progress in our work.

NEW YORK

BROOKLYN AND LONG ISLAND DISTRICT

The Spring Convention was held in St. Matthew's Church, on May 16. At the afternoon session reports of committees and business was transacted, and an address on "The Big, Enthusiastic, Well Planned Hudson Convention," was given by Mr. C. C. Dittmer. A banquet at six o'clock was followed by addresses: "Pep and Co-operation in League Work," by Mr. George Aus, of Wagner College; "Our Neighboring State League," by the Rev. David Jaxheimer, and "Kinship in State and International Tasks," by the Rev. A. J. Traver, president of the State League. The convention was closed by the awarding of a banner for attendance, and the singing of the Luther League Rally Hymn.

NEW YORK CITY DISTRICT

The Spring Convention was held on May 9 in the Church of the Advent. The speakers were Mr. C. C. Dittmer, who spoke on "Hudson Is No Longer a Whaling Port"; Sister Pearle N. Lyerly, "The Diaconate"; Mrs. G. B. Young, "Northfield and Camp Luther"; Mr. Harry Hodges, "The Milwaukee Convention." A banner was awarded for attendance, supper was served by the Advent Leaguers, when the Rev. A. Steimle was the toastmaster, and entertainment was provided by the members of St. Thomas' League.

GENESEE VALLEY DISTRICT

The first annual convention of the Genesee Valley District League was held in Emmanuel Church, Rochester, on May 3.

At the opening session organization was perfected, and an address made on "The Luther League Program," by Mr. Harry Hodges, General Secretary, Luther League of America.

A "Get-Acquainted Hour" was held at the supper hour.

The speaker of the evening session was Mr. R. K. Manikam, India.

WESTERN NEW YORK'S BEST CONVENTION

This inspiring meeting was held at Parkside Church, Buffalo, N. Y., on Saturday afternoon and evening, April 19, 1925. The convention theme, "Friendship," was discussed by members of the various local Leagues. At the business session plans were made for the following:

1. Hudson Convention Rally.
2. Hudson Convention (May 28-June 1, 1925).
3. Payment of the District's quota for the Fred Hines Fund.
4. Another visit to Rochester, N. Y., to further our extension work.

After supper we had a splendid talk on "The Crusade of Youth" by one of our pastors. Songs, cheers and stunts ended one of the most pleasant days our Leaguers ever spent.

ERMA SCHEUERMAN,
295 Bissell Avenue, Buffalo, N. Y.

PENNSYLVANIA

YORK DISTRICT

The York District has presented to each local League a small Christian flag, which was dedicated to the work of the Life Service Department at the Life Service Conference of the District. The District organization has a large flag which will be exhibited at all conferences and conventions. To these flags there will be added—for each young man studying for the ministry, a gold star on the white field of the flag; for each young woman taking up the Deaconess work a silver star; for those preparing for missionary service (medical, nurse, etc.) a blue star. Upon the completion of their courses the stars will be placed in the blue field. An excellent plan, which we recommend to all State and district units.

PHILADELPHIA DISTRICT

The semi-annual convention of the Philadelphia District Luther League was held May 19 in St. Petri's Church. At the afternoon session reports and routine business was first conducted. The president in his report urged daily Bible reading and prayer as the best way to meet the perils that face young people in their social life in the present day, and as a result a resolution was passed by the delegates urging daily Bible readings and prayer on the part of every Leaguer. A discussion of the books of the Reading Course was given by Ernest Kallenbach, Miss Elsa Becker, Miss Marion Hirzel, Miss Carolena Nolde and Fred Kern. Miss Brenda Mehlhouse talked on the work with the Juniors and Intermediates.

At the evening session twelve of the students at the Mt. Airy Seminary were present to tell of their plans for entering the various mission fields of the Church. The speaker of the evening was the Rev. Paul J. Hoh, who addressed the convention on "The Luther League and the Modern Youth Movement."

UPPER LEHIGH DISTRICT

The sixty-first semi-annual convention of the Luther League of the Upper Lehigh Valley District was held May 20 in St. John's Church, Mauch Chunk.

Routine business was conducted at the morning session. The chaplain of the convention was the Rev. W. K. Hauser, Summit Hill.

The afternoon session was opened by a song service conducted by the Rev. G. C. Rees, D.D., of Lehighton. A conference period followed—"The Luther League and Missions," led by the Rev. E. R. Deibert; "The Luther League and Education," by the Rev. W. M. Rehrig, and "The Luther League and Its Administration," by the Rev. D. H. Frederick. Miss Brenda Mehlhouse spoke on the work of the Junior and Intermediate Leagues. The Rev. C. P. Wiles, D.D., closed the session with an address stressing the correlation of programs and literature in our various organizations.

At the evening vespers there was special music by St. John's Choir, and the speaker was the Rev. C. P. Wiles, D.D.

Delegates to the State and national convention were appointed, and the following officers appointed: President, S. G. Englar, Summit Hill; secretary, Miss Ruth Drasher, Hazleton; treasurer, Miss Ethel Feist, Camp Hill, and statistician, Miss Lulu Rex, Summit Hill.

—

NOT A SELF-STARTER

He: "How did your father get his start?"

She: "I'm not sure, but I think mother found him in neutral and cranked him up."
—*Life.*

—

WHY?

Freddy: "Ma, didn't the missionary say that the savages didn't wear any clothes?"

"Mother: "Yes, my boy."

Freddy: "Then why did papa put a button in the missionary box?"

—

MOSES' MISERY

"Dad, did Moses suffer with indigestion?"

"I am sure I don't know," snapped his father, whose temper was rather soured by his infirmity.

"Well, I think he must have had it for our teacher told us Sunday that God gave him two tablets."

LUTHER LEAGUE TOPICS

(*Continued from page* 22)

treatment of the immigrant. The result was a wide publicity and the correction of a number of the abuses. When America entered the World War, he tried to enlist, but was prevented by his defective sight. The Y. M. C. A. service was opened to him and he was sent with the first party to Italy.

For seven months he was engaged by the Italian army to go through the ranks addressing the soldiers. He gave a wonderful patriotic service to his Native Land, as well to his adopted country, and did much to overcome the suspicion with which the Italians at first, regarded America in the war.

He returned to America and became a Professor of the Department of Social Science in a western college. He has since resigned this position to devote himself to social research and writing. He has also given much of his time to efforts for the liberation of immigrants unjustly imprisoned, and for the better distribution of immigrants who on landing in this country have a tendency to settle in the congested parts of our cities.

This modern Italian sailor has discovered the real America—a greater achievement than that of Columbus; and the fruits of that discovery, which he seeks to bring to his fellow countrymen, are more precious than all the riches of the Indies.

—

JUNIOR LUTHER LEAGUE TOPICS

(*Continued from page* 29)

real enjoyable to the children, break your program in two, say from three-thirty to four o'clock, and have a story hour, but be sure you have a good story teller who can make the stories real or your efforts will be wasted.

One good rousing game at the close of the afternoon any very simple refreshments would be a pleasing feature; in fact, the children would be more impressed by this method. They have absorbed more than we realize during the afternoon, but instead of a social period destroying this effect, it will clinch the efforts put forth to guide and train them for service in the Church.

If you have talks by Senior or District Officers, have them short and snappy. Have the Juniors themselves run the program. The leaders' work lay in planning, guiding and training. Now the children have entire charge and it is amazing how ably a boy or girl will act as chairman on an occasion of this kind.

Junior leaders and superintendents the work is great and glorious! What if we are tired at times? The privilege of working among the future leaders of our great Church is a sacred one. We go forward, step by step, gaining heights of joy unknown to those at "ease in Zion." May the Great Leader, the Master Workman, bless all our efforts and lead us on and up, along a sun-crowned path which ends with the plaudit "Well done."

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